A TEAR
OF
SYMPATHY!!!
OR,
STRIKING OBJECTS
OF
TRAVEL,
ANTIENT, and MODERN!

In ITALY, PRUSSIA, SPAIN, FRANCE, RUSSIA, &c.

WITH REFLECTIONS
CRITICAL, MORAL, AND BIOGRAPHICAL.

" Over hill, over dale,
" Thro' bush, thro' brier,
" Over park, over pale,
" Thro' flood, thro' fire."

SHAKESPERE.

WRITTEN BY
EDWARD HENRY ILIFF,
(LATE OF THE THEATRE ROYAL HAY-MARKET.)

LONDON:
PRINTED FOR ALLEN AND WEST, N°. 15, PATER-NOSTER-ROW.

1796.

BRITISH MUSEUM

A

TEAR

OF

SYMPATHY!!!

RUSSIA.

WHY is it that the character of the great and powerful appear ſo extraordinary to vulgar conception?---We either have not ſufficient faculty to comprehend the myſtery of their motives, or we want a key to the developement of their actions. The complicated folds of ſucceſsful villainy cannot be detected by unſuſpicious integrity; the ingenious ſophiſtry of illuſtrious felony cannot be expoſed by the ignorant.

The wealthy revel in the procurements of Plutus —their art has purloined a diſproportionate ſum from patient ſufferance! The erudite have a comparative excellence, becauſe their cotemporaries are emerged in ſterile ſtupidity. Inequality in both caſes, gives

an advantage to the former, and it entails a curſe on the latter deſcription of beings.

Opulence is generally derived from intrigue!—wiſdom is comparative! for 'tis certain if the human powers were equally prepared for action by education, as they are by nature, the enormous difference that now offends the philanthropic eye could no where be found.

Such an opinion from an obſcure individual would be ſcouted—but, when the Arcana Imperii are diſcloſed; when they guarantee the aſſertion of the individual, then mankind, (who paſs nothing as current without the arbitration of high authority,) will liſten to the voice of a ſolitary philoſopher!

Admit me to produce a letter from Catherine (the preſent empreſs of Ruſſia) which fully corroborates my propoſition.

" I AM ſorry that my co-exiſtents dread me; it
" was never my intention to terrify any one: it
" has always been my wiſh to be beloved and re-
" ſpected, as much as I deſerve, and no more. I
" always thought they ſlandered me, becauſe they
" did not know me.

" I have ſeen many people endowed with much
" greater faculties than mine, but never did envy
" or hate human being. 'Twas my deſire, and my
" pleaſure 'twou'd have been, to make others happy;
" however, as no man can be ſo, but in his own
" way, I often met with oppoſition I could hardly
" underſtand. My ambition certainly never was of
" a wicked kind; perhaps ſometimes I undertook
" too much, for this only reaſon, that I fancied man-

" kind

" kind much more reaſonable, more inclined to juſ-
" tice, and more ſuſceptible of happineſs, than they
" really are: almoſt every man has a caſt of dullneſs
" and iniquity, that will never ſuffer him to be
" happy.

" Did man better liſten to the dictates of reaſon
" and juſtice, they would have no occaſion for *us*,
" or *others* upon thrones.

" I was always fond of philoſophy, and my mind
" has ever been altogether republican. This my in-
" nate love and regard for liberty, to be ſure, forms
" a ſtrange contraſt with my boundleſs power, but
" no one in all Ruſſia can ever pretend to ſay that I
" abuſe it.

" I care but very little for my own writings, yet
" have amuſed myſelf with ſeveral eſſays, without
" ſetting any great value upon them, after the pleaſure
" I feel in their compoſition is paſs'd away. The
" whole of my political conduct has ever conſiſted in
" endeavours to execute ſuch plans, as ſeem'd to me
" the moſt advantageous to my country. I ſhould
" have purſued better ſchemes, had I known them.
" Europe had no reaſon to be uneaſy about my enter-
" prizes; ſhe might have been a gainer by every one
" of them; very often have I been paid with ingra-
" titude, but never forgot what was due from me to
" others. Not unfrequently have I taken no other
" revenge, but to forgive my enemies, and do them
" good: I always was a friend of human kind, and
" never ſhall ceaſe to be ſo."

BERLIN.

THERE are few ſituations in which man places himſelf, (either actuated by the purſuit of glory, or pecuniary profit,) ſo cruel, ſo diſgraceful, as that of a hired ſoldier.

If the mind ſeriouſly contemplated the nature of the profeſſion, it wou'd be impoſſible to embrace with ardour the phantom of honour, or ſubmit to procure a precarious ſubſiſtence by the ſpoliation of a brother's blood! But the election is generally made by inexperienced youth; or the thinn'd ranks of ſlaughtered armies are recruited amidſt diſtreſſed peaſants, or deſtitute manufacturers; in either caſe, the ſanguinary undertaking muſt offend conſiderative humanity, if the nature of the ſervice was even ſuperficially ſcrutinized. Honour, is indeed, what the mind ſhou'd ever have in view for its attainment. But honour is capable of a definition, and this definition does not at all correſpond with the chimera of military fame! Honour is a firm, an inviolable attachment to the dictates of juſtice: but wars are frequently, nay, almoſt always undertaken from the baſeſt of motives. The ſoldier is never conſulted as to the principles of the quarrel, he is only the deſtructive machine employed by princes to enforce their will, ſatisfy their caprice, or juſtify their error. What HONOUR is here to be obtained? None. The kings of Pegu drew the deſtructive ſword, and ſent thouſands to a premature grave, only to gratify their longing appetite for a white elephant, that chance had thrown into the poſſeſſion of a neighbouring monarch! What HONOUR was to be obtained in ſuch conteſts? And what I

pray

pray are the pretences for modern wars? Havn't we ſeen France ſurrounded with German mercenaries, for preſuming to puniſh a crown'd delinquent? What have the peaceful inhabitants of the Scotch Highlands to do with the tranſactions of Paris, and what honour is to be obtained in an action fundamentally unjuſt? I mean the coercion of a neighbouring nation to enforce the adoption of a peculiar mode of government that the very people themſelves reject. If we were enrolled from principle, and fought from duty, to repel the invaſion of an inſulting foe, every effort would ſpring from honourable motives, and the ſlaughter of war, would be defended by the juſtice of the cauſe; but theſe patriot heroes do not appear in the muſter of the royal guards, or the ſalaried bands of licenced murderers. The diſgraceful correction, that more or leſs takes place on every parade, one wou'd ſuppoſe, alone, ſufficient, excluſive of other conſiderations, to deter the unwary recruit from diminiſhing the dignity of man, and calmly ſubmitting to the vileſt of ſlavery.

" The Pruſſian diſcipline on a general view is
" beautiful; in detail it is ſhocking. When the
" young ruſtic is brought to the regiment, he is at
" firſt treated with a degree of gentleneſs; he
" is inſtructed by words only how to walk, to hold
" up his head, to carry his firelock, and he is not
" puniſhed, tho' he ſhould not ſucceed in his ear-
" lieſt attempts: they allow his natural aukwardneſs
" and timidity to wear off by degrees: they ſeem
" cautious of confounding him at the beginning, or
" driving him to deſpair, and take care not to pour
" at once all the horrours of their diſcipline upon his
" aſtoniſhed ſenſes: when he has been a little fami-

 liarized

" liarized to his new ſtate, he is taught the exerciſe
" of the firelock firſt alone, and afterwards with two
" or three companions : this is not entruſted to a cor-
" poral or ſerjeant : it is the duty of a ſubaltern offi-
" cer. Now if the young recruit ſhews neglect, or
" remiſſneſs, his attention is rouſed by the officer's
" cane, which is applied with augmenting energy.
" He is taught ſteadineſs under arms, and the im-
" mobility of a ſtatue ; he is informed, that all his
" members are to move only at the word of com-
" mand, and not at his own pleaſure ;—that *ſpeak-*
" *ing*, *coughing*, *ſneezing*, are unpardonable crimes ;
" and when the poor lad is accompliſhed to their
" mind, they give him to underſtand, that now it
" is perfectly known what he can do, and therefore
" the ſmalleſt deficiency will be puniſhed with ri-
" gour : and although he ſhould deſtine every mo-
" ment of his time, and all his attention to cleaning
" his arms, taking care of his clothes, and practiſ-
" ing the manual exerciſe, it is but barely poſſible
" for him to eſcape puniſhment ; and if his captain
" happens to be of a capricious or cruel diſpoſition,
" the ill-fated ſoldier loſes the poor chance of that
" poſſibility."

The precautions that are taken to prevent deſer-tion, render it almoſt impracticable, ſo that when the miſery of their ſituation is no longer bearable, the unfortunate beings kill themſelves.

The leading idea of the Pruſſian diſcipline is to reduce the common men to the nature of machines, that they may have no volition of their own, but be actuated ſolely by that of their officers; that they may have ſuch a ſuperlative dread of their officers, as annihilates all fear of the enemy; and that they may move forwards when ordered, without deeper reaſoning, or more concern than the firelocks they carry with them.

Conſider-

Conſidering the length to which this ſyſtem is carried, it were to be wiſhed that it could be carried ſtill further, and that thoſe unhappy men, while they retained the faculties of hearing and obeying orders, cou'd be deprived of every other kind of feeling.

Since ſuch a number of men, all over Europe, are doomed to this ſtate of conſtraint, it is much to be lamented that, from the nature of the ſervice, the doom ſhould fall on the uſeful induſtrious peaſantry, who, uncontrouled by cruel and abſurd policy, paſs their days in chearfulneſs, taſting every real pleaſure, without the nauſea of ſatiety, or the ſtings of remorſe.

Walking one morning in the Park, we ſaw a poor fellow ſmartly caned, becauſe he did not return the ram-rod into his piece with ſo much celerity as the reſt of the platoon.

I turned away with indignation from the ſight, which the officer obſerving, ſaid,

" You think the puniſhment too ſevere for the " crime?"

There was no crime, ſaid I; the ram-rod ſlipt thro' his fingers by accident, and it is not poſſible to imagine, that the man had any intention to perform this important motion leſs rapidly than his comrades.

" Every thing muſt be conſidered of importance," replied my Pruſſian acquaintance, " which his officers " bid him do! in all probability the fault was invo- " luntary, but it is not always poſſible to diſtinguiſh " involuntary faults from thoſe that happen through " negligence.

" To prevent any man from hoping that his ne- " gligence will be forgiven as involuntary, all blun- " ders are puniſhed, from whatever cauſe they may " happen, the conſequence of which is, that every " man is more attentive and alert than he would " otherwiſe be.

" I remember," added he, " that it was very uſual " on field-days for the dragoons to have their hats " blown off. Nobody ſuſpected that they had bribed " the wind to play this trick; yet a general officer " being put out of humour by the frequency of the " accident, gave orders to puniſh every man to whom " it ſhould happen; and ſince that order was put in " force, the hats have been much ſeldomer blown off."

I then mentioned a fact that appeared to me ſtill more extraordinary.

A huſſar, at the laſt review had fallen from his horſe at full gallop, and was ſo much bruis'd, that it was found neceſſary to carry him to the hoſpital; and I had been aſſured, that as ſoon as the man ſhould be perfectly recovered, he would certainly be puniſhed for having fallen. Now, continued I, tho' a man may be a little careleſs about his hat, it cannot be imagined that this huſſar was not ſeriouſly inclined to keep his ſeat, for by falling he might have broke his neck, or have been trod to death; or, even if you chuſe to ſuppoſe that he did not ride with all the attention he ought; yet as he received one ſevere puniſhment by the fall, it would be cruel to inflict another.

" The common ſoldiers," ſaid my friend, " cannot " be kept to their duty by mild treatment; ſevere " and immediate corporal puniſhment is found abſo- " lutely neceſſary. Not to uſe it at all, or to uſe it " in a degree incapable of producing the full effect, " wou'd be weakneſs. Soldiers are ſometimes pun- " iſhed for ſlips, which perhaps all their attention " cannot prevent, becauſe, tho' it's impoſſible to aſ- " certain, that any particular man cou'd have avoided " them; yet experience has taught that, by puniſh- " ing every blunder, fewer are committed on the " whole. This ſufficiently juſtifies the charge of " what you call cruelty; but which is in reality ſa-

lutary

" lutary diſcipline; for an individual ſuffering un-
" juſtly is not ſo great an evil in an army, as the
" permitting negligence to paſs unpuniſhed. To
" allow ten guilty men to eſcape, rather than riſk
" the puniſhment of one innocent perſon, may be a
" good maxim in morality, or in civil government,
" but the reverſe will be found preferable in military
" diſcipline."

I returned to my old ground, and aſſerted, that the advantages ariſing from ſuch exceſſive ſeverity, could not form a ſufficient reaſon for rendering the lives of ſo many men miſerable.

" They do not ſeem miſerable," replied he, " they
" bear it very well."

And would you, added I, have the leſs remorſe in tormenting men becauſe they have the ſtrength of mind to bear it well?

MIOLANS

IS a caſtle ſituated upon a very high rock; it ſerves as a ſtate priſon, and the king of Sardinia ſends thither thoſe culprits who have committed any capital crimes of ſtate. Many years ſince there was a dreadful inſtrument of death made uſe of here for the priſoners condemned to die; it was call'd

" La ſupplice des razoirs."

A caſcade which falls near the caſtle, turned a mill-wheel, which was ſet round with razors: the poor

wretch who was to ſuffer, being faſtened under this wheel, was ſoon cut into a thouſand pieces.

What tortures have iſſued from the brain of inventive cruelty! The abſtraction of life is an aſſumption that no authority can juſtify, yet the deſpotic judges of the earth endeavour to wanton with the feelings of their brethren, and not content with the abridgment of exiſtence, ſtudy to encreaſe the pain of the delinquent; and add to injuſtice the barbarous inflictions of ſavagiſm.

We know of no ſuch puniſhments in England.

There are current two ſayings, deſcriptive of the relative ſituation of human nature.——"Man to "man is a kind of God?" and "Man to man is "an errant wolf!"

The commonalty look up to their governors as earthly divinities, but the lofty monarchs of the earth regard the multitude as paſſive beings; tho' the verieſt wretch that crawls the earth, in miſerable abjection, is endowed with an organization fully adapted to the exquiſite enjoyments that power monopolizes.

Cato the cenſor ſaid, "That all kings are to be "reckoned amongſt ravenous beaſts." A cenſure too general to be true!—too illiberal to be juſt, I hope!——

TURIN.

TURIN.

The birds chaunt melody on every buſh,
The ſnake lies rolled in the cheerful ſun;
The green leaves quiver with the cooling wind,
And make a checker'd ſhadow on the ground:
Under their ſweet ſhade—let us ſit,
And whilſt the babbling echo mocks the hounds,
Replying ſhrilly to the well-tun'd horns,
As if a double hunt were heard at once,
Let us ſit down, and mark their yelling noiſe.

TITUS ANDRONICUS.

THE royal chace at Turin is remarkable for its ſplendour, and etiquette: when the ſtag has made its exit, tho' at the diſtance of three or four miles from the princeſſes and ladies, the whole court is detained, and the body brought in a cart drawn by oxen, that the curée* may be performed in their ſight; his approach, and arrival is announced by a concert of French horns, and the chaiſes in which the ladies hunt form an amphitheatre, that they may conveniently behold the ceremony.

What an employment for a court!—I have been always puzzled to account for the propenſity kings have for the chace: the diverſion is at once cruel and unmanly!—Courage diſdains advantage, but in the field we ſee a union of ſtrength, art, and numbers at war with an individual. The plea of health is ridiculous, there are innumerable methods to ſecure that ineſtimable bleſſing unconnected with cruelty.

* The curée is the laſt ceremony of embowelling the ſtag, rewarding the dogs, &c. &c.

As a diverſion, it is highly objectionable, and humanity revolts at the unneceſſary deſtruction of the harmleſs tenant of the wood! What then are we to ſay of this civilized barbariſm? and why is it ſo peculiar to the monarchs of the North? We muſt anſwer, that 'tis the reſult of unfeeling tyranny; it is the conſequence of boundleſs deſpotiſm, kings delight in it as an exerciſe of power, and ſubjects imitate their inhumanity. In arbitrary governments the defects of royalty are not only imitated, but become faſhionable, and the flatterers of Alexander carried their adulation to ſuch a length, that they appeared with their heads leaning on their ſhoulders, becauſe the Macedonian prince by accident was ſubject to ſuch an obliquity.—The Norman kings that reigned in this iſland gratified their venatorial paſſion without reſpect to property or life—counties were laid waſte, and towns deſtroyed to accommodate theſe royal ſportſmen.

In TURIN the Jews pay a heavy impoſition for permiſſion to trade; they are obliged to wear a badge to diſtinguiſh them from other people, a bit of yellow ſilk faſtened to one of their button holes: many of them, conſcious of the diſgrace of being thus marked, pay the king an annual fine to be permitted to wear it out of ſight.

O ſhame, where is thy bluſh?

This reſtriction is leſs diſgraceful and dangerous than that inflicted on the Iſraelites at Venice. A red hat is there the mark of diſtinction, and without it 'tis lawful to kill the poor Jew!—The colour is ſymbolic of the blood they drew on their heads by the crucifixion of the Saviour.

What an overſight in legiſlatures, to make ſlavery viſible, and ſubject an unoffending part of the community to obloquy and ſcorn!

What a violation of humanity to puniſh the ſins of the fathers on the children! What a ſtain to ſocial benevolence to iſolate a portion of mankind from the general family! If the obſtinacy of the Moſaic tribe has provoked the contempt of the reform'd church, are theſe the means to reduce their opiniatretry? Are theſe marks of Chriſtian toleration? Is not this perſecution, malignity, injuſtice? The Hebrews differ from the eſtabliſhed doctrine, they hate Proteſtants and Catholics, they execrate both Chriſtians, and baptized Jews; when they mention the adoration that is paid to Chriſt, they ſpit on the ground in deteſtation thereof; but theſe diſſikes are not made public, they do not attempt to coerce—and their patient ſufferance of accumulated injuries is a ſtriking reproof to Chriſtian perſecution. Curſe the cruel policy that puniſhes for religious difference! This unfortunate race, wherever they exiſt, bear equally the charges of the ſtate, and they ſhould be admitted to the privileges of the ſociety they ſupport: 'tis nothing ſhort of villainy to debar them from the advantages and immunities enjoyed by others, for I will aver, in ſpite of the beetle brow of eccleſiaſtic partiality, that religion relates, alone, to heavenly concerns, and that the wretch who would controul the mind of another in any particular, arrogates a power that may be conſiſtent with the lord regent of hell, but is unſuitable to a liberal divine.—Chriſtians are but reformed Jews, there ſhould, for the ſake of decency, and affinity, be more veneration paid to the parent ſtock.

POTZ.

POTZDAM.

" The habit oft proclaims the man."
SHAKESPEARE.

OF all the fopperies to which human beings are addicted, there are few more ridiculous or uſeleſs than the perſonal ornaments ſo laviſhly beſtowed on haughty pride, foul deformity, or wither'd age. Man ſeems to encreaſe the natural good opinion he entertains of himſelf, in proportion as he is richly or becomingly habited; the reſpect of the multitude confirms his ſelf-eſtimation, and the wearer and beholders become the idolators of a ſplendid ſuit, a dazzling ſtar, or glittering ſword. What can indicate more powerfully the weakneſs of the mind?—Whilſt the exterior commands ſuch great reſpect, the attainment of more valuable merit will be neglected —the graces of the perſon, will triumph over the perfections of the mind, and the flimſy decorated beau will precede plain virtue or ſimple merit.

Princes are more attentive to this adventitious help than other men; they ſet in themſelves an example, and exact from others compliance to certain ſumptuary laws that they arbitrarily eſtabliſh in their court. A counſellor of ſtate, in their eyes, would be an improper perſon to entruſt with national affairs, unleſs he was half cloathed with a ſtiff-ſtock, or his head ſcrewed tight in an unmeaning appendage to his hair! Generals, admirals, and prieſts are non-entities, unleſs habited according to etiquette; and even the ladies that approach the throne, muſt have an unnatural ſwelling iſſuing from each hip before they can

be

be favoured with the royal ſmile, or kiſs the ſacred hand of majeſty. Any being over attentive to dreſs, muſt have a head indifferently ornamented within!— Any prince that ſquanders thouſands on his attire muſt be a cruel barbarian, whilſt his brethren are ſtarving in heaps, and are deprived of the neceſſary covering to defend them from the inclemencies of the ſeaſons.

Frederick of Pruſſia was too much occupied with the welfare of his ſubjects to heed the trivialities of dreſs: he could find nobler means to gain reſpect, than embroidered ſuits, or tinſelled trappings that wealth cou'd aſſume at pleaſure: he ornamented himſelf with the indeſtructible qualities of the mind, and heart; attainments that made him really valuable, perfections that cou'd neither be counterfeited or ſtolen.

" The palace at Potſdam, or what they call the " caſtle, is a very noble building! The ſtudy is by " far the fineſt apartment in it: the ornaments of " this are of maſſy ſilver. The perſon who attended " us, aſked if we had any deſire to ſee his majeſty's " wardrobe? On being anſwered in the affirmative, he " conducted us to the chamber where the monarch's " clothes are depoſited; it had a very different ap- " pearance from his library: the whole wardrobe " conſiſted of two blue coats, faced with red, the " lining of one a little torn, two yellow waiſtcoats, " a good deal ſoiled with ſpaniſh ſnuff; three pair of " yellow breeches, and a ſuit of blue velvet, em- " broidered with ſilver, for grand occaſions.

" I imagined at firſt, that the man had got a few " of the king's old clothes, and kept them here to " amuſe ſtrangers, but upon inquiry, I was aſſured, " that what I have mentioned, with two ſuits of " uniform which he has at Sans-Souci, form the " entire wardrobe of the King of Pruſſia. Our at- " tendant ſaid, he had never known it more com- " plete.

" As

" As for the velvet ſuit it was about ten years
" of age, and ſtill enjoyed all the vigour of youth:
" indeed if the moths ſpared it as much as his ma-
" jeſty has done, it may laſt the age of Methuſa-
" lem."

PARMA.

" IN the church at St. Micheli at Parma, there is
" a ſingular picture of St. Michael and the Vir-
" gin weighing ſouls in a pair of ſcales. There is
" an old one weigh'd againſt a young one; the an-
" tient ſoul ſinks down ſo low, that it falls into hell,
" whilſt the young one is ſo light that it kicks the
" beam. This airy ſoul has long wings ſomewhat like
" a bat, with a very thin body, a bald head, and long
" weak arms and legs. I ſuppoſe the painter's idea
" muſt have been that ſouls have no hair, by his giv-
" ing this one a bald pate; and no bones, as one of
" his arms bends like that of a rag doll, by which an
" angel ſeizing him hurries him away into para-
" diſe."

When I firſt perus'd the account of this extraordinary piece, I was inclined to be merry; a laugh had eſcap'd unperceiv'd, which reflection ſoon reprobated! No, ſaid I to myſelf, the ſubject is too ſerious for jocularity! I ponder'd long on the nature, belief, and eſſence of the ſoul, then drew up the ſubſtance of my thoughts in the following

ESSAY

ESSAY ON THE SOUL.

" IL ne ſuffit pas à un ſage à étudier la nature,
" & la verité; il doit oſer la dire en faveur du petit
" nombre de ceux qui veulent, & peuvent penſer.

" DE LA METTRIE."

" Truth may ſometimes offend, but with truth on
" my ſide why ſhould I dread exceptions that pro-
" ceed from ignorance?"

Be not ſurpriz'd at the abſurdities, and jejune conjectures of man when he attempts to explain his eſſence, or the cauſe of automatic, or voluntary motion! 'Tis momentarily evident that his body, and the different parts of it act, but the motive or principle exciting to action eludes his obſervation, or ſurmounts the power of his percipient faculties to diſcover.

'Tis ſuppoſed that the body contains a primum mobile, or motory cauſe, diſtinct from the machine, impelling its vital ſprings, acting by its own energy, or governed by laws diametrically oppoſite or totally different to thoſe, by which other beings are controuled.

Man is ſenſible of certain internal movements, tho' he cannot ſatisfactorily account for the aſtoniſhing effects produced by this inviſible agent. How can he comprehend that a fugitive idea, or tranſitory thought ſhou'd be able to change the ſenſatory ſyſtem, deform the face with hideous anger, light the eyes with joy,

circulate

circulate delight, or ſpread diſorder through the frame? Facts* are wanting to ſolve theſe difficulties, and ſettle his mental inquietude. Away he flies to hypotheſis for relief, and tho' ſimilar obſtacles would be found on an attempt to explain the commoneſt phenomena of nature that the eye is daily familiarized to, yet has man perſuaded himſelf into a creed, that in the human body inhabits a being wholly diſſimilar from the reſt of exiſtence, and this is called SOUL.

Awful word! The refuge of ignorance! The torment, the vain delight of man!

But this attendant circumſtance is moſt to be lamented. What at firſt was conjecture, is now ſophiſticated, by the ſuperſtitious or ſordid necromancy of divines into reality; and ſpeculative philoſophers deſerted by the faithful guide Truth, (followed by univerſal credulity, and terrified by eccleſiaſtic cenſure) are plunged into a fatal abyſs of prejudice, where by the workings of forceful imagination, they ſuffer the tormentuous inflictions of actual pain.

Before we enquire of Ariſtotle †, Plato, Deſcartes, or Mallebranche, for their opinions of the ſoul, it might be as well to demand whether ſuch a thing, as

* Art thou for knowing why your arm and leg obey your will, and your liver does not? Would you inveſtigate the origin of thought? What is matter? Some qualities of this ſubſtance have been found, but what is that ſubſtance eſſentially? What is that to which you have given the appellation of ſpirit (from a Latin word ſignifying breath) becauſe you've no better idea of it? See this grain of corn, tell me how it riſes again to ſhoot forth a ſtem with an ear? Inform me how the ſame ground produces an apple on this tree, and a cheſnut on that next to it? You know not.—Yet you have taken your degrees, and wear a fur gown and cap, and are called Maſter.

VOLTAIRE.

" † The antient philoſophers knew as little of the ſoul as " we do; and as all men will do to the end of the world."

MARQUIS D'ARGENS.

a ſoul,

a ſoul, any where exiſts? What proofs can be adduced of ſuch an exiſtence, and what philoſophers underſtand by the word?

Without an incredible portion of faith, and implicit ſubmiſſion to learned ignorance, no reſponſe can be obtained to theſe queſtions.

If reader you think proper to degrade yourſelf by abject reliance on the ſuperior penetration of myſtic ſchoolmen; if you reject reaſon (at other times, and on leſs important occaſions, your boaſt,) and liſten to the wild ravings of intellectually diſordered conjecturiſts, you will then find, ſoul is a monoſyllable that means any thing, every thing, or nothing, juſt as it ſuits the inventive faculties, or intereſted views of the expoſitor.

The eſſence of matter, and the active principle of bodies, is, and probably will ever continue, hidden from the induſtrious reſearch of the moſt ſedulous ſtudent.

But the erudite have an inſuperable antipathy to things remaining unexplained; they are univerſal definers, and rather than honeſtly avow their ignorance of nature's impenetrable mechaniſm, they have unbluſhingly hypotheſiſed and eſtabliſhed this unintelligible, inexplicable, ſubſtantial, no ſubſtance, the Soul.

The antients (thoſe monopoliſers of learning) contended for its materiality*; the moderns ſtand up for its ſpirituality!

Certain philoſophers and anatomiſts have admitted, and with as much confidence as if they had actu-

* "Notwithſtanding thoſe who deny the materiality of the "ſoul affect to ſhew a contempt of their opponents, yet "there has been in all ages, ſome of that opinion. Not to "mention the early philoſophers, amongſt the moderns, we "find Averroes, Calderina, Politina, Pomponatius, Ceſalpin, "Viviaini, Cremonien, Hobbs, &c."

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ally poſſeſs'd autopſical knowledge of the fact, that there are two diſtinct ſubſtances in man. A mortal part which is periſhable! An immortal part that exiſts to eternity! Thus the double man, the mortal immortal, views himſelf as a whole compos'd! (inconceivable aſſemblage) of two different natures, that have no relation or affinity to each other, yet both dependent on each other: the body the container—the ſoul the contain'd*!

The ſoul's immortality is now an eſſential dogma of the Chriſtian religion. It ſupports the ſyſtem of rewards and puniſhments; it upholds the neceſſity of a hell†! and gives man an imaginary ſtall in the heavenly choir!

Formerly the queſtion was purely philoſophical! an exerciſe for ingenious pedants! Tempora mutantur et nos mutamur in illis.

Chriſtians forced by a tyrannical prieſthood into error, are forbid to diſbelieve the ſpirituality of the ſoul, tho' this very ſpirituality is no where to be found, no where is it reveal'd. Nay, had it been there announc'd, it wou'd have been neceſſary to have perſuaded philoſophers of the authority of the revelation: an atlean labour! Hic opus, hic labor eſt. Chriſtians doubt not of the revelation's authority, they have faith.——

* I ſhould be glad to know what common relation there can be between things eſſentially different?

† Open crimes are puniſhed according to law, ſecret guilt by religion: hell then is a ſcourge in the hands of prieſts to frighten us from the commiſſion of evil! A miniſter once advanc'd that there wou'd be a day of grace for the damn'd; that the penalty and the treſpaſs wou'd be proportion'd, and that a momentary fault coudn't deſerve eternal puniſhment. This clement judge was denounc'd by his fellow preachers, one of whom ſaid, "Brother, I as little believe the eternity of hell tor-
"ments as yourſelf, but let me tell you, it's proper your ſer-
"vant, your taylor, and even your attorney ſhould believe
"it."

It requires no uncommon fund of elocution to perſuade the mind of man to open wide its intellectual portals for the admiſſion of what appears conſentaneous to his wiſhes, calculated to promote his intereſt, or acceptably flattering to his vanity. Man conſiders himſelf as the climax of creation, and creeds this church inſinuation, of his poſſeſſing an unperiſhable part, becauſe it elevates him above the grovelling reſidue of animated nature, whoſe fate he unheſitatingly declares is, neglectedly to periſh; to moulder into abhorr'd duſt, that winds will ſcatter to unknown regions!—there the deſcending particles that compos'd the frame of animality will unite with freſh ſubſtances, and in ſympathetic mixture, bear a part in ſome new form.

But for himſelf, nothing ſhort of heaven will content his *manly* ambition*.

Eccleſiaſtics in the ſubject before us, have ſhewn uncommon ability for paralogiſm, vaſt ingenuity and minute attention to facts, for which indeed they are eminently remarkable! They have defin'd the ſoul, before they have prov'd its exiſtence: but this isn't the only abſurdity they have fall'n into! 'Tis only one of their numerous contradictions, "that "they know what is not to be known."

* The langu'ge of error is ſo familiar to men, that we ſtill give the name of HEAVENS to the vapours exhaled from ſeas and land, and to the ſpace between the earth and moon: we ſay, go up to heaven, as we ſay the ſun turns round, tho' we know it does not; probably we are the heav'n to the moon, and ev'ry planet makes the neighbouring planet its heav'n.

St. Chryſoſtom calls out, "Where are they who ſay the "heav'ns are moveable and their form round?"

Lactantius ſays, "I could prove by a multitude of argu-"ments, that it is impoſſible the heav'ns ſhou'd encompaſs the "earth."

How is the mind miſled by words!

Anius's

Anius's daughters turned water into oil! The reverend doctors do more, for they can turn what never was into a reality, and then define it.

Soul is only a word intended to expreſs the conceal'd ſprings of animal vitality, as vegetation is employed to ſignify the inexplicable manner in which the ſucculent plant imbibes the earthy juices: but the uſe of words to which the mind can attach no meaning, will never remedy our ignorance of things.

By ſpirit we mean ſomething unknown, that is not body, of which the ſenſes can take no cognizance, it occupies no ſpace, and can furniſh no ideas.

Of ſpirit then we know nothing, in truth of nothing, little can be known. We are alſo ignorant of bodies; we perceive ſome of their properties, but what is the ſubject in which theſe properties are contained?

All is body, ſaid Democritus, and Epicurus; there is no body ſaid the diſciples of Zeno the Elæan; Berkely biſhop of Cloyne, not only denies the exiſtence of bodies, but aſſerts, there is neither colour, ſmell, nor heat in them, for ſuch modalities are in the ſenſations, not in the objects. Suppoſe we aſk the reverend ſophiſt's diſciples, (if there be any) whether 'tis poſſible for two floriſts to ſmell at the ſame roſe, and for one only of the two to become ſenſible of the pleaſing ſcent it contains?

It might indeed ſo happen, that the exquiſite perception of the olfactory nerves being dulled by accidental malady, one of the men ſhould partake of the naſal repaſt, that fortuitous circumſtance debarred the ſecond from enjoying, becauſe his nerves were not in their proper tone; let theſe be recovered, he would enjoy the ſame delight as his friend.

And this would prove, that it is the action of certain minute particles emitted from the flower, and operating on the organs of ſmell, that produce the delightful ſenſation.

If his reverend lordſhip had made his entrée at court with an onion in his boſom inſtead of Flora's favourite daughter, could he have perſuaded the Tuppliant voice of St. Patrick's courtiers, that the onion was equally grateful, and that 'twas quite indifferent whether we placed a roſe, or an onion in the boſom, for the modality exiſting in the ſenſation, not in the object, where could be the difference of their ſcents?

Could the philoſophic prelate have uſed any argument to produce belief in the mind of his friend Voltaire, that a magnolio, or a leek, jeſſamine, or rue refreſhed the noſe with equal delight?

The clergy are inimitably myſterious, and reign triumphant in all branches of learning where reaſon, and truth are baniſhed.

To return to our puzzle, I mean the ſoul.

Moſes, a man honoured with divine friendſhip, knew nothing of the ſoul's immortality! knew nothing of future rewards and puniſhments.

Joſephus ſays, the Phariſees believed the metemphſicoſis, which is, indeed, the moſt antient doctrine in the world, and is ſtill prevalent in a great part of India and China*.

The Sadducees held that the ſoul periſhed with the body.

The Eſſenes thought ſouls were immortal; that they come down into bodies from the upper regions of the air in an aerial form; that their return thither

* Is it not natural, that the various metamorphoſes with which the earth is covered, ſhould have led the Orientals to imagine that our ſouls paſſed from one body to another? An almoſt imperceptible point grows to a worm; this becomes a butterfly; an acorn becomes an oak, an egg a bird; water becomes clouds, in a word, all nature is more or leſs a metamorphoſis. Souls being accounted tenuous forms were ſoon concluded to partake of that property which was ſenſibly ſeen in more denſe and heavy bodies.

was by a rapid attraction, and, after death, thoſe belonging to good perſons, liv'd beyond the ocean in a country where there was neither heat nor cold, wind nor rain!

Some ſyſtematizers, deep in the ſecret, ſay that the ſoul is part of the ſubſtance of God himſelf; others affirm it was neither made, nor created; a third ſect believe God makes them, as they are wanted, and that they enter the body the inſtant of copulation!

One cries they are lodged in the ſeminal animalculæ, or the Falopian tube. You're wrong, brawls another, the ſoul ſtays ſix weeks 'till the fœtus is form'd, then poſſeſſes itſelf of the pineal gland, but if the germe proves addle, it decamps, and waits patiently for ſome better opportunity.

'Twou'd be a taſk next to fixing bounds to infinity, to enumerate every extravagant fiction on this ſubject.

The entelecheia* of Ariſtotle was a term of ſuch unintelligibility that Hermolaus Barbarus is poſitively reported to have applied to the devil for its explanation. Where ſhall we enquire for an explanation of the nature of the ſoul?—!!!

I take pleaſure (ſays Tully) in believing the ſoul to be immortal, and, if it ſhould not be ſo, I will always ſtrive to cheriſh that opinion in me. "Me vero delectat, idque primum ita eſſe; deinde etiam ſi non ſit, mihi perſuadere velim.

CIC. TUSCUL. Queſt. Lib. I.

Seneca tells us he was fond of believing the pleaſing opinion of the ſoul's eternity, which had ra-

* Ariſtotle, who is always very deciſive even in things he did not underſtand, defines the ſoul to be, "An action that "gives motion to the body," and this he calls, "Entelecheia."

MARQUIS D'ARGENS.

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ther been aſſerted than prov'd, by many great men.

And this aſſertion is no more than I ſet out with: and 'till this fact is eſtabliſh'd, there canbe no imputation of raſhneſs to treat all opinions regarding the ſoul as abſtract ſpeculations.

'Tis acting too deſpotically towards man, to impoſe a belief on ſo important a ſubject, when not a ſhadow of reality is to be produced in ſupport of the aſſertion.

'Tis natural to conclude that Cicero or Seneca employ'd the whole of their vaſt faculties in the inveſtigation of this unknown principle.—And what has the iſſue produc'd? Declarations from each that expreſs their prejudice, their ignorance.

Seneca. Juvabat me de æternitate animarum quærere, imo mehercule credere.—" Credebam enim " facile opinionibus magnorum virorum gratiſſimam " promittentium magis quam probantium."

SEVILLE.

" Wolves ſhall ſucceed for teachers,
" Grievous wolves."——

MILTON.

SANCTITY is a cloak to the fouleſt enormities! the miniſters of the Catholic religion are as eminent for their profeſſions of purity, as they are notorious for the infraction of virtuous prccepts; they preach, but do not practiſe. When men pretend to more than natural, or indeed neceſſary frigidity, they are ever to be ſuſpected; the aſſumption of purity is not made without a view; it impoſes on credulity and ignorance, diſarms ſuſpicion and ſcrutiny: it empowers prieſts to ſin with conſiderable ſecurity; and if diſcovery ſometimes unveils their carnal pranks, ever ready hypocriſy, and zealous activity for the ſervice of God, is at hand with freſh manœuvres to delude lay recrimination, and retrieve the holy character.

" I was told a merry ſtory of a Carmelite. This
" friar was in love with a very handſome married
" woman at Seville. The huſband being abſent on
" a journey, the reverend father fail'd not to viſit
" his dulcinea every morning, and his exhortations
" were more agreeable to the laws of love than thoſe
" of hymen. One morning as he was documentiſ-
" ing his miſtreſs, the huſband arrived, and the poor
" Carme had only time to put on his robe, but
" was forc'd to leave his breeches. This huſband
did

" did not conſider monkiſh cuckeldom as an effectual
" means for the remiſſion of ſins: while the monk
" was hurrying on his frock, the huſband perceived
" the breeches, and with fury ſeized the dumb, but
" convincing proof, locked them up in his preſs, and
" ran to the convent to make his complaint to the ſu-
" perior.

" I am reſolv'd, ſaid he, to carry father Sebaſti-
" ano's breeches in proceſſion through the whole city,
" if you don't give me proper and ſpeedy ſatisfac-
" tion!"

Be under no concern about that, ſaid the ſuperior, very gravely. I promiſe you I will, but firſt I muſt ſpeak to the father of whom you complain, for common equity requires both parties to be heard before condemnation: return therefore to your own habitation, and be aſſured of ample ſatisfaction, if your accuſation be well grounded.

Scarce was the Spaniard's back turn'd when Sebaſtiano appeared: the want of his breeches made it abſolutely needleſs to deny the fact. The ſuperior reprov'd the monk, and foreſeeing the bad conſequence of leaving in the hands of a jealous Spaniard, ſuch enſigns of ſacred incontinence, reſolv'd to recover them at all hazards.

He ordered the whole convent to march in proceſſion to the huſband's houſe, which they did, humming over their litanies, with their commander at their head.

We are come, ſaid the ſuperior, to clear up your miſtake, and to carry back one of the moſt precious relics of our convent, which father Sebaſtiano took from the veſtry without my order.

The Spaniard was quite at a loſs to know what was meant by this relic.

The breeches, continued the ſuperior, which you have ſhut up in your cheſt of drawers, and which

have given you umbrage, are the very ſame which the bleſſed St. Raymond de Penafort wore: father Sebaſtiano brought them from the convent, that your wife might kiſs them; for of all relics they are the greateſt ſpecific for women that importune children from heaven.

The Spaniard made a virtue of neceſſity, and finding there was neither room for complaint or revenge, proſtrated himſelf moſt reſpectfully before the ſacred relic, and thus exclaim'd:

" Oh holy breeches, from whoſe prolific virtues " may be expected a poſterity as numerous as the " ſtars in the firmament, pardon my blindneſs, and " pity my ignorance! Little did I know, that after " having provided for the infirmities of a great ſaint, " thou would'ſt now ſo graciouſly vouchſafe to ſupply " the preſſing demands of our wives. May all the " married women of this city immediately expe- " rience thy powerful aſſiſtance as effectually as " mine has."

The holy relic was carried back in triumph to the convent, and the ſuperſtitious have ever ſince paid a particular devotion to the miraculous breeches.

When the trammels of religious ſlavery hold the the mind in ſubjection, there is no fable too ridiculous for the votaries to credit; no action too horrent for their undertaking; no object too contemptible for their worſhip!

SPANISH JEALOUSY.

" The hydra of human woes!"

YOUNG.

LOVE ſhou'd have it's ſweets, for the bitter ingredients that enter the compoſition are numerous, and diſguſting! To contemplate the monkey buffooneries of ſighing courtſhip, the abſurd deſpondence of ſlighted paſſion, the fatal effects of diſappointed affection, the raging madneſs of jealouſy, are alone ſufficient to make the feeling mind anxious for ſome change in the regulations of ſociety with reſpect to the ſexual intercourſe.

" Towards the cloſe of the laſt century, the Mar-
" quis D'Aſtorgas, of the Oſorio family, had mar-
" ried a lady who was extremely jealous of him;
" but this did not however prevent his amorous in-
" clination for a young perſon of extraordinay beauty.
" The marchioneſs enraged to be ſo rivall'd, reſolv'd
" to purſue her revenge, and with this deſign went to
" the unſuſpecting female's houſe, kill'd her, tore
" out her heart, made a ragout of the reeking foun-
" tain of life, and preſented it in a diſh to her huſ-
" band, who had no ſooner taſted it, but ſhe enquired
" how he lik'd it?"

" 'Tis excellent," replied the marquis.

I don't wonder you think ſo, ſaid the female fiend, for 'tis the heart of the miſtreſs you once ador'd.

Immediately ſhe drew out the head, that had been concealed within her hoop, and rolled it on the table where the huſband was ſitting with his friends.

'Tis not eaſy to judge of the nobleman's feelings!

The marchioneſs fled to a convent, ſhe became mad with rage and jealouſy, and there ended her days.

Vanity appears the leading feature in the Spaniſh character, and when their pride is inſulted by the conſciouſneſs of a rival, the agreeable paſſion of love, (to which mankind pay willing obedience, as a means of procuring happineſs,) is converted into a horrible frenzy!—

ALEXANDRIA.

IT ſhould ſeem that men read more for amuſement than inſtruction, or legiſlators would certainly extract the ſweets from hiſtory, and introduce thoſe laws and regulations that have been found beneficial in other ſtates.

It has never occurred to our modern Lycurgus's, that every diſtinction of poſſeſſion, or honour, individually poſſeſſed, is a reproach on their wiſdom, and the parent of envy to ſociety. By what means have the few honoured and privileged members of ſociety attained their wonderful, unnatural, and pre-eminent exaltation?

If villainy, ſervile hypocriſy, or religious ſimulation were the rounds of the ladder by which they aſcended to the climax of fortune; they are neither to be envied or imitated.

Here

Here lawgivers and rulers, merit cenſure for allowing crime to be ſucceſsful. But if the diſtinction has been procured by the fair exertions of talents, and reward has followed the operation of wonderful abilities, I maintain, in ſpite of numerous diſſentients, that ſuperiority is only remarkable as the maſs of ſociety is uninſtructed, and this granted, what an overſight is imputable to the governors of ſtates.

The propriety or fallacy of the above obſervations may be determined by the anſwers to theſe queſtions.

Is ſociety always to be ſaddled with expenſive eſtabliſhments, and unneceſſary preceptors?

Are not the faculties of man, if properly cultivated, equivalent to every demand of life?

Without reſponding to theſe propoſed queſtions, which may in all probability give ſome exerciſe to the ſtarched advocates of exiſting trammels, let me ſpeak of the poſitive being of a ſociety, of a corporate body that deſied envy, enjoyed liberty, lived in equality, and though an adoption of their principles might not be conſentaneous to Britiſh feelings, there is certainly much inſtruction to be drawn from the inſtitution.

" Beſides the Copts, there are two other ſorts of " inhabitants in Egypt; the firſt go by the deſigna- " tion of permanent Bedouins, and the latter of wan- " dering Bedouins.

" The former live in villages, and to be conſidered " as the peaſants of the country.

" The wanderers lead the ſame life as the antient " patriarchs; they live in tents upon the milk of " their cattle, and ſhift from place to place for the " benefit of paſture.

" The Turks have a great regard for the wandering " Bedouins, and give them lands to cultivate, that " they may have no quarrel with a people who have " it in their power to be miſchievous, and whom

" they cannot hurt. They have no occaſion to be
" afraid of the Turks, becauſe they can retire a hun-
" dred leagues into the deſarts, where, by their fru-
" gality, and knowledge of the wells, they can eaſily
" ſubſiſt; their baggage is no incumbrance in their
" march; the camels carry their tents and mats,
" which conſtitute their furniture, beds, palaces, and
" temples.

" Theſe people are fonder of their rural life, than courtiers are of pageantry and buſtle; with them 'tis ſtill the golden age, their cattle not only furniſh delicious diſhes, but provide for other occaſions. The wool of their ſheep cloaths them, and they look upon them as madmen who build huge palaces, and ſtill think themſelves ſtraightly lodged. " Don't
" perplexities and cares dwell in thoſe ſumptuous
" buildings? If men has no more ſatisfaction in
" them than we enjoy under our tents, why ſhould
" we take the trouble to build them?"

" The Bedouins have no occaſion to aſſemble the States General for the preſervation of their liberty, no factions, no civil war; they every where find paſture and water, in which conſiſt their moſt precious treaſures; induſtry and frugality furniſh all other neceſſaries.

" They have no diſputes about religion, no wrangling doctors, nor divines; difference in opinion is no crime; every individual addreſſes the deity according to his inclination.

" An enemy, let his power be ever ſo great, cannot buy the favour of a Bedouin, obtain a paper ordering a private man to abandon his tent, family, or flock, and retire to the confines of Ethiopia, there to remain till further orders.

" There is no ſuch thing as a Bedouin Mufti eſcorted by ſoldiers from tent to tent, forcing the people to ſubſcribe to a confeſſion of the Mahometan faith,

drawn

drawn up in certain words wherein conſiſts all the virtue of it.

" Edicts, new regulations, and the riſing or falling of the coin, are things unknown to this people, and never Bedouin went to bed with a hundred thouſand crowns in his coffers, who the next day was not worth a ſous; his greateſt loſs is perhaps a ſheep carried off by a wolf in the night time: he pays no tax at his birth, nor when he goes out of the world.

" The happy Bedouins never heard of attorneys, counſellors, ſolicitors, juriſdictions inferior or ſovereign. A law ſuit between two private perſons ſeldom laſts many hours; the oldeſt man of the tribe gives his deciſion on the matter in debate directly, and without fees; they cannot be brought to believe, a cauſe ſhould laſt a hundred years, and the Turks in general, look upon ſuch reports as only invented to ſhew the ſlowneſs of juſtice."

May we not exclaim, happy Bedouins, who retaining the firſt impreſſions of nature, have preſerved their reaſon unclouded by ridiculous cuſtom!

What advantages have poliſhed ſocieties, (as they are affectuouſly called) over ſuch fraternal aſſemblies? The Bedouins know how to diſtinguiſh between real and imaginary wants; health is their poſſeſſion, and the means to guarantee it within their reach! Avarice never taints their boſom with the gall of Circe, and the numerous catalogue of refined crimes, are unregiſtered in the catalogue of their failings; their hours paſs in tranquillity; envy, diſcord, blood, and rapine, cannot ſtain the records of their hiſtory. Shall we for an inſtant, by way of contraſt, turn to the reminiſcent volume of Britiſh tranſactions? No! No!! No!!!

" Beautus ille, qui, procul negoties,
(" Ut priſca gens mortalium,)

 " Paternæ

" Paternæ rura bovis exercet ſuis,
" Solutus omni fœnore ;
" Neque excitatur claſſico miles & truci,
" Neque horret iratum mare,
" Fonemque vitat, & ſuperba civium
" Potentiorum limina.

HOR.

VENICE.

THE baneful effects of avarice are as univerſal as they are pernicious! They flow from a ſource of all others the moſt deſtructive to human peace. In vain wiſdom condemns, or moderation ſpurns the amaſſed treaſure of the miſer! Whilſt gold continues the barometer of eſtimation, the procurator of the comforts and elegancies of life—great will be the ſacrifices for its attainment. Each individual ſet in motion by the ſprings of ſelf intereſt, views the golden calf with the rapture of idolatry! Health, humanity, fall a ſacrifice in the purſuit! no object can diſſuade, no tie controul the ardent thirſt! friendſhip pleads in vain, and the potent voice of filial diſtreſs is uttered without effect—the circle of tender claims are all denied, when they contradict the thirſt of gain.

There is a vanity in avarice that ſeems hitherto concealed from the expoſition of moraliſts. Men of a certain deſcription, content themſelves with the bare poſſeſſion of abundance without directing it to the end for which it was originally amaſſed—the hoard continues within the coffers, and the owner values himſelf

himſelf on the extent of his affluence, and feeds his mind with the empty repaſt of the many pleaſures he *might* enjoy, above what fortune allows his poverty-ſtruck neighbours. Here the gratification, in part, ariſes from the ſuperior power of worldly enjoyment, that needs but the fiat of the will, to call it into exiſtence. This is a ſpecies of vanity that the mind alone reflects. There is another ſort of miſerly pride that the world reflects, to the indulgence of wealthy ambition; and this is entirely confined to the heads of families. Doubtleſs inveſtigation could furniſh multitudinous inſtances of this evil, in its ſeparate ramifications, but the pride of parents alone ſuits the preſent purpoſe.

What a diſgraceful ſarcaſm, what a reflection on the juſtice of mankind! That prejudice ſhould ſtrip the minor branches of a family to overload the elder ſhoot! partiality is at all times a groſs vice, but when the father becomes an agent in fraud, and the ſufferers are his own fleſh, and blood, reprobation has no words ſufficiently powerful for his condemnation.

The abſurd plea of primogeniture ſhip is not ſufficiently cogent, to account for the foul iniquitous practice of giving lordly affluence to the heir, whilſt the remainder of his relatives hunt for a precarious ſupport—No, 'tis *pride*—Man, as was at firſt obſerved, is valued in proportion to his affluence, and the father joyouſly beholds the eſtimation of his child. Denial often ſtops intended purchaſes that the favourite heir may receive a handſome allowance, or the darling daughter, a liberal dowry.

Immured in unrelenting walls, the injured mourn the unnatural predilection of ambition, and the pride of avarice.

" 'Tis my opinion," ſays Montaigne, " That

" there's

" there's leſs cruelty in eating a dead man, than when " he's alive."

I agree with him in this ſentiment, and muſt freely own, I would ſooner pardon a man for killing his child the moment of its birth, than to nurſe it to a certain age in order to make it completely wretched; for ſuch is really the caſe with moſt of the nuns: and this I can atteſt from my own knowledge, having been ſeveral times in convents with the Chevalier de Maiſen; he made me acquainted with ſeveral of his relations who were doomed to this unhappy fate as long as they lived.

" You are far from being ſo unhappy as you ima- " gine," ſaid I, to one of theſe ladies; " your life " glides gently along, you have no family to diſturb " your peace, and you enjoy the three things which " render happineſs complete, virtue, health, and the " neceſſaries of life."

" You are under a miſtake, (replied the nun), I " have none of theſe three things. My virtue is the " effect of force, not of choice; ſo that conſtraint, " which cauſes no change in my inclinations, rather " hinders me from yielding to temptations, than any " real hatred to ſin. Grates are the guardians of my " chaſtity and modeſty, but ſtill my heart has ſoft de- " ſires. Where's the uſe then of a virtue which can- " not calm the mind, and which is only ſuch becauſe " it wants the liberty of becoming a vice? My health " is long ſince impaired. Melancholy, the regret of " being confined without a cauſe, and all hopes for " ever loſt of being releaſed from my priſon, have " corrupted my blood. 'Tis true I have the neceſ- " ſaries of life, but can the nouriſhment of the body " make one happy, while the mind drinks nothing " but bitter draughts? Beſides what plagues, what " torments, muſt I not undergo to purchaſe my daily " bread? night and day muſt I be ready to obey the call

" of

" of a bell, and I have often ſcarce ſhut my eyes,
" when I muſt jump out of bed in the ſilent and dark
" hours of night, and reſt to other mortals, and run
" to mattins, where for a long hour, I mumble over
" ſome Latin pſalms, and after a ſhort reſt, return to
" the offices. So that my whole life is ſpent in re-
" citing my breviary, and in hearing the dull exhor-
" tations of our ſuperior.

" After what I have repeated can you imagine my
" condition of life to be ſerene and calm, or that I en-
" joy the three things which conſtitute ſupreme fe-
" licity?"

I acknowledge, ſaid I, my miſtake, but let me aſk, why you made ſuch vows as were to render you ſo unhappy?

" To ſatisfy you in this point," replied the nun, " it will be neceſſary to explain the vocation of three fourths of the nuns to the monaſtic ſtate, to which they are called in the ſame manner I was.

" When I had attained my ſixth year, my mother who had abſolutely determined that a convent ſhould be my fate, corrected me regularly twice a day, the moſt trifling fault was puniſhed with the utmoſt ſeverity; this rigour continued till I was nine years old. At length it was intimated, that I was to be put into a convent as a boarder, under the inſpection of an aunt, who was apprized of the ſtate to which I was deſigned. The monaſtery, for the firſt two months was a paradiſe—all was indulgence—and I bleſſed the happy moment which brought me within the grate. To rid me of my mother's cruelty, and ſecure my aunt's indulgence, I determined to accept the veil. The firſt years went calmly on, but when I had reached my twentieth year I perceived I had been deluded. The people whom I ſaw in the parlour contributed not a little to open my eyes, my heart felt emotions not to be reſiſted—my heart told me that I

was

was not framed to be a uſeleſs member of ſociety, and deprive myſelf of thoſe enjoyments which are the privilege and happineſs of human nature; but, alas, theſe reflections only ſeemed to augment my miſery. I endeavoured at firſt, to diſpel theſe melancholy thoughts by reading; but the more the mind was enlightened, the more my heart was diſturbed. My vexation for having abandoned the world, and for being the unhappy victim of the ambition and avarice of my family, has rendered life a burthen to me. I only look for a remedy in death, which I expect rather than fear. My mother is as unhappy as myſelf; ſhe had ſacrificed me to make a more advantageous marriage for my eldeſt ſiſter, who died a few days after the celebration of the nuptials, ſo there's no child left but me, who cannot ſucceed, conſequently the eſtate muſt now go to a remote collateral branch, hated by my mother."

Barbarous cuſtom, that under a pretence of devoting ſouls to God, involves the fair innocents by troops, in the complicated foldings of eternal miſery!

LORETTO.

LORETTO.

* CICERO has ſaid, "Conſuetudine occulorum "aſſueſcunt animi; neque admirantur, neque "requirunt, rationes earum rerum quas ſemper vi-"dent."

We may ſay likewiſe in extenuation of Catholic errors, that 'tis almoſt impoſſible to diſcover the errata of any religion to which the mind has been early initiated; they grow into familiarity with the underſtanding of the votary, and what is obviouſly contemptible, and ſupereminently ridiculous to all the world beſides, is an object of infinite conſequence, a tenet of ineſtimable value to the partial religioniſt.

'Tis no uncommon ſcene to view the Turk ſcoffing at the Jew, and the Chriſtian laughing at them both.

The Catholic perſecutes and derides all tenets but his own. If for an inſtant it would be poſſible for a devotee to contemplate the following circumſtance, diveſted of prejudice, how muſt he pity his infatuated brethren! If we grant them ſenſe enough to diſcover the fraud, what a load of iniquity have they to anſwer for in holding up the deluſory ſyſtem by the ſacred word of God! are they deprived of abilities to diſcern their own ignorance, and the miſery of their fellow creatures? then are they to be pitied.

* "Our mind like our eyes is ſo accuſtom'd to the objects "which daily preſent themſelves to it, that it is neither ſur-"pris'd at what it ſees nor ſolicitous to penetrate into the "the cauſes."

"The

" The holy chapel of Loretto, all the world
" knows, was originally a ſmall houſe in Naza-
" reth, inhabited by the Virgin Mary, in which
" ſhe was ſaluted by the angel, and where ſhe bred
" our Saviour. After their demiſe it was held in
" great veneration by all believers in Jeſus, and at
" length conſecrated into a chapel, and dedicated
" to the virgin; upon which St. Luke made that
" identical image ſtill preſerved here, and dignified
" with the name of our Lady of Loretto."

This ſanctified edifice was allowed to ſojourn in Galilee, as long as that diſtrict was inhabited by Chriſtians; but when infidels got poſſeſſion of the country, a band of angels, to ſave it from pollution, took it in their arms, and conveyed it from Nazareth to a caſtle in Dalmatia.

This fact might have been call'd in queſtion by incredulous people, had it been perform'd in a ſecret manner; but that it might be manifeſt to the moſt ſhort-ſighted ſpectator, and evident to all who were not perfectly deaf, as well as blind, a blaze of celeſtial light, and a concert of divine muſic accompanied it during the whole journey; beſides, when the angels, to reſt themſelves, ſet it down in a little wood near the road, all the trees of the foreſt bowed their heads to the ground, and continued in that reſpectful poſture as long as the ſacred chapel remained among them. But, not having been entertained with ſuitable reſpect at the caſtle above mentioned, the ſame indefatigable angels carried it over the ſea, and plac'd it in a field belonging to a noble lady call'd Lauretta, from whom the chapel takes its name. This field happened unfortunately to be frequented at that time by highwaymen and murderers: a circumſtance with which the angels undoubtedly were not acquainted when they plac'd it there: after they were better inform'd, they removed it to the top of a hill belonging

to

to two brothers, where they imagin'd it would be perfectly ſecure from the dangers of robbery or aſſaſſination; but the two brothers, the proprietors of the ground, being equally enamour'd of their new viſitor, became jealous of each other, quarrell'd, fought, and fell by mutual wounds. After this fatal cataſtrophe, the angels in waiting finally mov'd the holy chapel to the eminence where it now ſtands, and has ſtood for theſe four hundred years, having loſt all reliſh for travelling.

To ſilence the captious objections of cavillers, and give full ſatisfaction to the candid enquirer, a deputation of reſpectable perſons was ſent from Loretto, to the city of Nazareth, who, previous to their ſetting out, took the dimenſions of the holy houſe with the moſt ſcrupulous exactneſs. On their arrival at Nazareth, they found the citizens ſcarcely recover'd from their aſtoniſhment; for it may be eaſily ſuppoſed, that the ſudden diſappearance of a houſe from the middle of a town would naturally occaſion a conſiderable degree of ſurprze, even in the moſt philoſophic minds. The landlords had been alarm'd in a particular manner, and had made enquiries, and offer'd rewards all over Galilee, without having been able to get any ſatisfactory account of the fugitive. They felt their intereſt much affected by this incident; for, as houſes had never before been conſider'd as *moveables*, their value fell immediately. This indeed might be partly owing to certain evil-minded perſons, who, taking advantage of the public alarm, for ſelfiſh purpoſes, circulated a report, that ſeveral other houſes were on the wing, and would, moſt probably, diſappear in a few days. This affair being ſo much the object of attention at Nazareth, and the builders of that city declaring they would as ſoon build upon quick ſand as on the vacant ſpace which the chapel had left on its departure, the deputies

from

from Loretto had no difficulty in diſcovering the foundation of the edifice, which they carefully compared with the dimenſions they had brought from Loretto, and found that they tallied exactly, and their report confirmed every rational perſon that this is the real houſe which the Virgin Mary inhabited.

Before we left the inn to viſit the holy chapel, an Italian ſervant engaged at Venice took me aſide, and told me in a very ſerious manner, that ſtrangers were apt ſecretly to break off little pieces of the ſtone belonging to the Santa Caſa, in the hopes that ſuch precious relics might bring them good fortune; but he earneſtly entreated me not to do any ſuch thing: for he knew a man at Venice, who had broken off a ſmall corner of one of the ſtones, and ſlipt it into his breeches pocket unperceiv'd; but ſo far from bringing him good fortune, it had burnt its way out like aqua fortis before he left the chapel, and ſcorch'd his thighs in ſuch a miſerable manner, that he was not able to ſit on horſeback for a month.

VENICE.

CONTEMPLATIVE minds are naturally poſſeſs'd with two queſtions, when the thought is reviewing the ſtate of religion at the preſent day, viz.

Whether

Whether it's ordinances are to controul it's profeſſors, or the profeſſors controul it's ordinances?

The practice of eccleſiaſtics evidently determines in favour of the latter queſtion, but I am inclin'd to maintain the former, notwithſtanding the reverence of my opponents.

What have the revenues of Durham, and the inſignia of Rocheſter to do with the humble Jeſus, or his pauper diſciples? They knew not of palaces or ſplendid equipages!—They preach'd, and they practis'd what they taught!

The Romiſh clergy make religion ſuit their purpoſe, adminiſter to their worldly enjoyment, gratify their appetites, and regale their ſenſes, The Engliſh dignitaries cou'd do no leſs than their prototypes!

Catholics are more open in their countenance of vice, and the proteſtants are not too ſcrupulous!—Money, with both parties, does wonders. To be poor and wicked is unpardonable, but the wickedneſs of the rich always meets indulgence!

I know not how the art of reconciling debauchery with religion has ſo long eſcaped the laſh of ſatire, it ſurely is too much practis'd, and muſt bring the divine character into contempt: if they are anxious the commands of ſcripture ſhould be obey'd, if they are fully convinc'd that they are the undoubted emanation of the Godhead, 'tis natural to ſuppoſe the men who are ſo fully perſuaded of their truth, wou'd be the firſt to obey the valuable precepts: Are they?—'Tis not for a profane layman to anſwer.

If the reveal'd law has any force or character of authority, it is beyond the controul of mortals! If it has no ſuch marks of truth, then is it a forgery. One of theſe facts muſt be admitted. 'Tis blaſphemy to declare the latter is the truth. If the former bears the ſway, how will churchmen anſwer for their conduct?

" The courtezans of Venice, whoſe trade does not " permit them to go as pilgrims to Loretto, have " found out another expedient to aſſiſt the dead.— " They conſecrate a certain day of the week to the " relief of ſouls out of purgatory; the graces and " ſmiles are baniſh'd for that day, and give place to " ſighs, to ſilence, and to grave looks; and their " manſions of pleaſure are metamorphos'd into " gloomy mournful abodes. But as their good in- " tentions alone will never prevail with the monks " to pray, they tell their cuſtomers very gravely,

" Sir, you muſt be ſo good as to pay a little more " than uſual, becauſe what we earn to-day is for the " behalf of ſouls in purgatory."

Then they ſhew ſeveral receipts from the prieſts, carefully filled up, as vouchers of the moneys being faithfully employed to ſuch pious uſes: after this prelude they fall heartily to work for the ſalvation of ſouls.

When trade goes not briſkly on in the days ſet apart for ſuch good works, they endeavour to obtain *gratis* ſome prayers for the deceaſed ſouls of their parents; and when the prieſts have occaſion for the ladies ſervices, the matter is accommodated without expence on either ſide.

There are few monks, abbots, or monſignors at Venice, who have not their hackney miſſes: when theſe gents. are not rich enough to entertain one of theſe kind creatures wholly for his own uſe, he admits of a partner. In all the gallantiſh contracts, the fair lady reſerves one day in the week for herſelf, to be employed in honour of ſome ſaint.

Many mothers in this country proſtitute their daughters from a principle of conſcience: they gravely tell you, that by this means the girls get as much money as will make them nuns. A pretty manner truly of conſecrating virgins!

In

In Venice, eccleſiaſtics are allowed in carnival time to go to the opera, ridotto, &c. They enjoy every liberty of an Engliſh man of faſhion.

Paſſing one day in a ſtreet near St. Mark's ſquare, I ſaw a handſome young lady at the window: I aſked a friend if he knew her.

Yes, he anſwered 'tis the miſtreſs of his Eminency the patriarch La gentil donna de l'Eminentiſſimo Patriarcha di Venezia.

Thirty paces from thence I perceived another pretty female, and repeated my queſtion.

My friend replied, this is the young beauty who captivates the heart of the firſt prebendary of St. Mark, Il primo Canonico dalla chieſa di San Marco é ſciavo de la ſua bellezza.

I made a bow to the lady of St. Mark. I thought I ſhould have no more occaſion to trouble my friend with queſtions, or myſelf with bows—but there was a third occaſion—" Is this fair lady," I demanded, " alſo the property of the church?"

Yes, yes, ſaid my friend, our happy dean poſſeſſes all her charms! Queſta belliſſima donna è la puttuna dal Premicerio.

I underſtood likewiſe that the young prieſts paid aſſiduous court to theſe ladies, and that all church preferment was granted by their ſolicitations.

PARIS.

PARIS.

THERE are ſome prejudices imbibed by the mind that ſurmount every attack of reaſon or eloquence; they maintain their ſituation maugre all oppoſition, and plead hereditary poſſeſſion.

The vaſt attention, and uncommon reſpect, that all ranks or deſcriptions of people pay to perſonal charms, ſeems a weakneſs continued and maintained with more than common opiniatretry!

As the baſis for a permanent connection, 'tis precarious, and evaneſcent. The thouſand deſtructive circumſtances that may bereave the admired object of its excellence, characterize beauty, as poets ſpeak of the roſeate hue of the flowery queen; it delights us in the hour of morn, but the damp of night wipes off the roſes crimſon bluſh.

As the prototype of merit, it becomes a vehicle of injuſtice; it inflates the adored being, and ſatyrizes the idolator.

'Tis unjuſt, becauſe the attention due to excellence is too often transferred to caſualty, and the handſome receive what is the due of the wiſe and virtuous.

It ſwells with pride and ſelf-ſufficiency the form we worſhip, and 'tis ſeldom we diſcover any ſedulous application in the beautiful to excel in knowledge, or the diſcharge of moral duties; they depend for a gracious reception in ſociety on the externals of youth, and its pleaſing concomitants, and think light of pain or fatigue to give additional luſtre to their adventitious perfections.

It certainly betrays the weakneſs of the underſtanding to devote the extent of an ample fortune, or vow eternal attachment to a beautiful automaton, who is in no ſenſe entitled to the ſmalleſt praiſe; the chance that produced a ſymmetrical form, might have caſt the plaſtic chaos in the mould of deformity!

Neither the hideous aſpect of the ill-favoured, nor the graceful aſſemblage of the more fortunate children of nature, call for our contempt, or beſpeak our excluſive veneration. Our partiality ſhould be ſhewn for the good and the wiſe—a ſelection that juſtice ſeals with approbation, though the erratic world fly after beauty, and hunt for charms.

It ſeldom happens that lovers have more to urge in behalf of their intimacies, and attachments, than the pleaſing appearance of their reſpective idols: if the fate of war diſmembers the hero, if the ravages of diſeaſe disfigure the Venus—what then become of the eternal vows, everlaſting conſtancy, and fidelity? The goſſamour breath of promiſe waves in the air of inconſtancy 'till it alights on ſome beauteous flower where it may feed afreſh on idle credulity!

Not ſo with Fanchon.

"When we had drove a few miles I perceived a "genteel looking young fellow, dreſſed in an old uni-"form; he ſat under a tree on the graſs, at a little "diſtance from the road, and amuſed himſelf by "playing on the violin: as we came nearer we per-"ceived he had a wooden leg, part of which lay in "fragments by its ſide.

"What do you there ſoldier," ſaid the marquis.

"I am on my way home to my own village, mon "officier," ſaid the ſoldier.

"But my poor friend," reſum'd the marquis, "you "will be furious a long time before you arrive at

"your

" your journey's end, if you have no other carriage " beſides theſe," pointing to the fragments of his wooden leg.

" I wait for my equipage and all my ſuite," ſaid the ſoldier; " and I am greatly miſtaken if I don't ſee " them this moment coming down the hill."

We ſaw a kind of cart drawn by one horſe, in which was a woman and a peaſant who drove the horſe: while they drew near, the ſoldier told us he had been wounded in Corſica—that his leg had been cut off—that before ſetting out on that expedition, he had been contracted to a young woman in the neighbourhood—that the marriage had been poſtpon'd 'till his return; but when he appeared with a wooden leg, that all the girl's relations had oppos'd the match. The girl's mother who was her only ſurviving parent, when he began his courtſhip, had always been his friend, but ſhe had died while he was abroad. The young woman herſelf, however, remain'd conſtant in her affections, received him with open arms, and had agreed to leave her relations, and accompany him to Paris, from whence they intended to ſet out in the diligence to the town where he was born, and where his father ſtill liv'd: that on his way to Paris his wooden leg had ſnapp'd, which had oblig'd his miſtreſs to leave him, and go to the next village in queſt of a cart to carry him thither, where he would remain 'till ſuch time as the carpenter ſhould renew his leg. " Ce'ſt un malheur mon officier," concluded the ſoldier, " qui ſera bientôt réparé, et voici " mon amie!"

The girl ſprang before the cart, ſeized the out-ſtretch'd hand of her lover, and told him with a ſmile of affection, that ſhe had ſeen an admirable carpenter, who had promis'd to make a leg that would not break, that it would be ready by the morrow,

morrow, and they might reſume their journey as ſoon as they pleas'd.

The ſoldier received his miſtreſs's compliment as it deſerv'd.

She ſeem'd about twenty years of age, a beautiful, fine ſhap'd girl, a brunette, whoſe countenance indicated ſentiment and vivacity.

" You muſt be much fatigued, my dear," ſaid the marquis.

" On ne ſe fatigue pas, Monſieur, quand on travaile pour ce qu'on aime," replied the girl.

The ſoldier kiſs'd her hand with a gallant air.

" When a woman has fix'd her heart upon a man, " you ſee," ſaid the marquis, turning to me, " it " is not a leg more or leſs that will make her change " her ſentiments."

" Nor was it his legs," ſaid Fanchon, " which " made any impreſſion on my heart."

" If they had made a little, however," ſaid the marquis, " you would not have been ſingular in your " way of thinking; mais allons," ſaid he, " this " girl is quite charming—her lover has the appear- " ance of a brave fellow—they have but three legs " betwixt them, and we have four; if you have no " objection, they ſhall have the carriage, and we " will follow on foot to the next village, and ſee what " can be done for theſe lovers."

I never agreed to a propoſal with more pleaſure in my life.

The ſoldier began to make difficulties about getting into the vis-à-vis.

" Come, come friend," ſaid the marquis, " I am " a colonel, and it is your duty to obey—get in with- " out more preamble, and your miſtreſs ſhall fol- " low."

" Entrons mon bon ami," ſaid the girl, " ſince

" ſince theſe gentlemen inſiſt upon doing us ſo much " honour."

" A girl like you would do honour to the fineſt " coach in France: nothing cou'd pleaſe me more " than to have it in my power to make you happy," ſaid the marquis.

" Laiſſez moi faire, mon colonel," ſaid the ſoldier.

" Je ſuis heureuſe comme une reine," ſaid Fanchon.

Away mov'd the chaiſe, and the marquis and I follow'd.

" Voyez vous combien nous ſommes heureux, " nous autres François à bon marché," ſaid the marquis to me, adding with a ſmile, " le bonheur, à " ce qu'on m'a dit, eſt plus cher en Angleterre."

" But," anſwer'd I, " how long will this laſt " with theſe poor people?"

" Ah pour le coup," ſaid he, " voilà une reflexion " bien Angloiſe;—that indeed is what I cannot tell; " neither do I know how long you or I may live: " but I fancy it would be great folly to be ſorrowful " through life, becauſe we don't know how ſoon " misfortunes may come, and becauſe we are quite " certain that death is to come at laſt."

When we arrived at the inn to which we had ordered the poſtillion to drive, we found the ſoldier and Fanchon. After having ordered ſome victuals and wine——

" Pray," ſaid I to the ſoldier, " how do you pro- " poſe to maintain your wife and yourſelf?"

" One who has contrived to live for five years on " ſoldier's pay," replied he, " can have little diffi- " culty for the reſt of his life: I can play tolerably " well on the fiddle," added he, " and perhaps there " is'nt a village in all France of the ſize, where

" there

" there are ſo many marriages are in that where
" we are going to ſettle: I ſhall never want em-
" ployment."

" And I," ſaid Fanchon, " can weave hair nets,
" and ſilk purſes, and mend ſtockings: beſides my
" uncle has two hundred livres of mine in his hands,
" and altho' he is brother-in-law to the bailiff, and
" voluntiers brutal, yet I will make him pay it every
" ſous."

" And I," ſaid the ſoldier, " have fifteen livres
" in my pocket, beſides two louis that I lent a poor
" farmer, to enable him to pay the taxes, and which
" he will repay me when he is able."

" You ſee, ſir," ſaid Fanchon to me, " that we
" are not objects of compaſſion! may we not be
" happy, my good friend (turning to her lover with
" a look of exquiſite tenderneſs) if it be not our own
" fault?"

" If you are not, ma douce amie!" ſaid the ſoldier with great warmth, " Je ſerai bien à plaindre."

I never felt a more charming ſenſation. The tear trembled in the marquiſs's eye.

" Ma foi," ſaid he, " ce'ſt une comédie larmoy-
" ante." Then, turning to Fanchon, " Come hi-
" ther, my dear," ſaid he, " 'till ſuch time as you
" can get payment of the two hundred livres, and my
" friend here recovers his two louis, accept of this
" from me, (putting a purſe of louis into her hand) I
" hope you'll continue to love your huſband, and to
" be lov'd by him. Let me know from time to time
" how your affairs go on, and how I can ſerve you
" —Let me ſee you ſometimes, but always bring
" your huſband with you."

" I ſhall never be afraid to truſt her with you"— ſaid the ſoldier: " ſhe ſhall ſee you as often as ſhe
" pleaſes, without my going with her."

" It was by too much venturing, as your ſerjeant " told me, that you loſt your leg, my beſt friend," ſaid Fanchon, with a ſmile to her lover; " Monſieur " le Colonel n'eſt que trop aimable: I ſhall follow " his advice literally, and when I have the honour of " waiting on him, you ſhall always attend me."

" Heav'n bleſs you both, my good friends," ſaid the marquis, " may he never know what happineſs " is, who attempts to interrupt your felicity!"

The circumſtances of this ſhort tale are uncommon. The actors appear in heavenly colours—except the frigid narrator—He boaſts of the poignancy of his feelings indeed, but his languid diction is but a cold proof.

Voltaire has ſomewhere ſaid, " Ceux qui penſent " fortement, parlent fortement." I'm inclin'd to ſuppoſe Dr. Moore's feelings, on this intereſting occaſion, were but lukewarm, or he has ſelfiſhly confin'd the delectable emotion in his own boſom! A Sterne perhaps wou'd have electrified the heart with pleaſing pain, or fill'd the mind with an exalted idea of the generous and noble Terzetto: but this tranſcendent power falls not to the lot of the tranquil Moore, whoſe ſentiments dully creep, like muddy water, thro' the recording page; and the utmoſt of his exertion is barely ſufficient to preſerve the ſtream from ſtagnation, or keep the reader from ſleep.

" Non omnia poſſumus omnes."

MOROCCO.

MOROCCO.

" THE vices of the people flow from the imper-
" fection of the government."

This is an axiom in politics, adored as truth by all but the intereſted purloiners of human rights. Their diſſentient voice does not alter the nature of the fact; and 'tis obvious that the crimes committed againſt ſociety are conſequent to ignorance or villainy. In vain does legiſlation extend its arm, if the laws are primitively erroneous; the errors of a faulty government can never be remedied by law—'tis poſſible that coercion may diminiſh the tranſgreſſions of the diſtreſſed, it can never extirpate the diſeaſe.

The invaſion of property is more or leſs frequent, as the inhabitants of a country find more or leſs difficulty in ſupplying the wants of nature, or procuring thoſe neceſſary comforts of life, to which *all* have an equitable claim.

Theft is ſeldom or ever practiſed by the opulent; the petty vice is confined to the lower claſſes of ſociety: the rich and great, daring in villainy, ſoar above the reach of the halter, and artfully elude the ſentence of the law: the poor alone tenant the manſions of the gallows.

As legal ordinances become ſevere in their infliction of puniſhment: as the wealthy are watchful of their property, and ſedulous to guard their acquiſitions, culprits become hardened to puniſhment, and ingenious in deluſion.

A proof from Chenier of knaviſh policy.

" The lower orders, and eſpecially the country
" people, thieve from each other with great addreſs."

When the nights are remarkably dark, or ſtormy, they creep along the douhars, and carry off all they can ſeize, firſt undreſſing themſelves to nudity, and crawling on all fours, ſo that in caſe of ſurprize they are not eaſily held.

The Mooriſh thieves are not intrepid, but what they want in courage, they ſupply in cunning: I will cite two examples.

There is an encloſure wall'd round the city of Morocco call'd Alcaiſſeria, the gates of which are nightly ſhut, and where the merchants have their ſhops and ware-houſes. A thief, perceiving there was a deep well in this encloſure, between which, and another well without the walls, a communication might eaſily be effected, undertook the labour of making a ſubterraneous communication. Having executed his project, and concealed himſelf in the Alcaiſſeria, he broke open the ſhop of the richeſt merchant, from which he ſtole money and other effects to the value of three or four hundred pounds. The burglary was next day reported to the emperor, who immediately commanded all perſons found in the Alcaiſſaria, and who could not render a proper account of themſelves, to be brought before him. Among the perſons ſeized, were many ſuſpicious Moors, whom the monarch threatened all with inſtant death, if no diſcovery were made of the culprit and his accomplices.

The thief, who had been ſeized among the reſt, advanced, and caſting himſelf at the emperor's feet, ſaid, "I am the guilty perſon, do with me whatever "you pleaſe; the crime I have committed is ſuffi- "cient, I would not load myſelf with the guilt of "the death of ſo many muſſulmen."

The emperor aſtoniſh'd at the raſcal's generoſity, prais'd him for his confeſſion, and commanded him to reſtore the property to ſix of his guards, to whoſe charge

charge he was committed. The thief led them back into the Alcaiſſeria, told them he had conceal'd the effects in a well, and that he would deſcend and bring them up; accordingly down he went, and crawling through his ſubterraneous paſſage took to flight. The guards at length, weary of calling and waiting, ſent one of their comrades into the well, who ſoon perceiv'd the trick they had been play'd! they return'd and gave an account to the emperor, who when he heard it, cou'd not refrain from laughter."

Another thief who had been condemned to be hang'd by the arm-pits on the highway, was attended by his wife weeping and lamenting his ſufferings: ſtill deſirous of exhibiting ſome new proof of his dexterity, he loudly and piteouſly call'd after a muleteer, who was paſſing with two loaded mules,

" Have compaſſion, generous friend, on my wife " and children, aſſiſt them to draw out ſome effects " which I have hidden in a pit."

The muleteer refus'd, ſaying the goods were ſtolen, and that if he were caught he ſhou'd be puniſhed.

" Nay, but," replied the malefactor, " if thou " wilt only aſſiſt my wife, thou ſhalt have half."

On this the conſcientious muleteer conſented, and accompanied by his wife, went to the place, who faſten'd a cord round his body that ſhe might aid him as he deſcended into the pit.

No ſooner was he at the bottom, than ſhe threw him down the cord, and drove off the loaded mules.

Theft in Morocco is not always puniſh'd with death; the ſentence is variable. The hand or foot of a robber is uſually cut off, as was practiſed among the Arabs before Mahomet. I ſaw a thief, who by the emperor's order, had loſt both his hands, yet he

ſtill contrived to ſteal, alledging that he had now no other means to gain his bread.

EMPERORS OF MOROCCO.

I HAVE no deſign in the preſent page to encreaſe the odium of mankind. Deſpots have been already ſummon'd before the bar of juſtice, and opinion has decided on their character.

But as ſome hiſtorians, either from motives of falſe delicacy, or at the inſtigation of intereſt, or fear, have ſcrupled to pourtray the heinous comportment of the following monſter, I chooſe to ſupply the hiatus in the following words.

" So native is juſtice to the human heart, and its " neceſſity ſo-evident, that Muley Iſhmael himſelf " pretended to have it in the utmoſt regard."

Shooting and ſtriking at random as he did, it ſometimes happen'd thoſe were killed at whom the ſtroke was not intended; in which caſe he would very civilly beg the dead perſon's pardon, but add it was not to be avoided: the fault, if there was any, was with God, for he had decreed the man muſt die.

When he killed any one without being able to aſſign a motive, (which was frequently the caſe) he would have it underſtood that, acting wholly by the appointment of God, he could not do wrong, nor had any thing to fear from any man.

His mercy was ſometimes as unaccountable as were his murders!—A Spaniard had been bribed to ſhoot him, but miſſing his aim, lodged the two balls with which he had loaded his gun, in the pommel of his ſaddle. The Spaniard was ſeized, and it was expected he would have ſuffered a death of torture. The emperor, however, reproaching him, aſked what he had done to deſerve this uſage? whether the people were tired of him? and if he were no more beloved? After which he took no other notice but ſent the man to work among his other Chriſtian ſlaves.

The Spaniard ſtill had his fears, and turned Mahometan, but continued to wear his Spaniſh dreſs, perhaps becauſe he had no other. Some years had elapſed when the Emperor being among his workmen, aſked him why his head was not uncovered? The Spaniard anſwered he was a Mahometan.

The Emperor made enquiries concerning him, and being informed who he was, ordered his immediate emancipation, aſked him a thouſand pardons for having kept him ſo long at work, entirely new cloathed him, and made him a Baſhaw.

To ſuch kind of treatment his grandees were hourly ſubject; to-day hugged and kiſſed; to-morrow ſtripped, robbed, and beaten!

The negro who carried this Emperor's umbrella was remarked to be covered with ſcars. When Iſhmael had done with his lance, it was cuſtomary for him to dart it into the air, and if it were not caught before it came to the ground, the man appointed for that office was killed.

It was obſerved of him, that whenever he beat a man ſeverely, that man was in the high road to preferment. The chances were greatly in his favour, that, finding him in chains, ſome few days after, in a wretched condition, the tyrant would call him his dear friend, uncle, or brother; enquire how he came

ſo miſerable, as if wholly ignorant of the matter, beſtow his own apparel upon him, (which was a mark of great diſtinction), make him as fine as a prince, and bid him go, and govern ſome great town.

This, it is ſaid, was a part of his cruel policy; convinced that he had ſtripped a man of all he poſſeſſed, he then ſent him forth again to glean.

Hypocriſy was one of his greateſt vices; and his example rendered it faſhionable during the whole of his reign.

He affected to attribute his proſperity to the immediate protection of Mahomet, one of whoſe deſcendants he was ſuppoſed to be. He called himſelf the friend of God, the executor of his councils, and it was neceſſary to ſay thoſe whom he had maſſacred in his phrenzy, had fallen by the hand of God. Thoſe who ſhould dare to ſay otherwiſe would themſelves have been ſlaughtered. The Koran was always borne before him, by his Talbe, as his guide, and the rule of his conduct. His hands were frequently raiſed towards heaven, and not ſeldom, while ſtained with human blood. He wou'd often alight to kiſs the earth, and the name of God and of his prophet were continually in his mouth, even in his fits of utmoſt fury He was vain of being himſelf a Talbe, or a Doctor of the Mahometan law, and preached in his moſque in a manner more forcible, it is ſaid, than any other of the Talbes.

So confirmed was the opinion that thoſe whom he ſlew went immediately to paradiſe, that the infatuated Moors have come from the fartheſt extremity of the empire to entreat the *favour* of being murdered by his hand.

St. Olon affirms that while he was at Mequinez in the ſpace of three months he had killed forty-ſeven perſons ! ! !

It was a common mode with him, to ſhew his dexterity,

dexterity, at once to mount his horſe, draw his ſabre, and ſever the head from the body of the ſlave who held his ſtirrup.

His avarice indeed ſeems even to have exceeded his hypocriſy!

On a famous moſque in the city of Morocco, were three globes, as they were called, ſaid to be enchanted. They were placed on this moſque by the wife of the renowned Almonſor, who expended the greater part of her jewels and wealth in their conſtruction. Aſtrology had been conſulted, and the magical architect had by his conjurations ſo confin'd certain ſpirits to watch over them, that their removal was ſaid to be impoſſible. The credulous people affirmed that various monarchs attempting to take them down, had been prevented by ſome fatal accident, and that the devil had broken the necks of all thoſe who had been ſent to execute ſuch commands. They were at length undeceived by the covetous Muley Iſhmael: theſe balls were removed during his reign, and buried with his other inviſible and uſeleſs treaſure.

This Emperor was an early riſer. It was conjectured that his reſt was diſturbed by the horrors of his conſcience, and the exactions, cruelties, and murders, of which he had been guilty. Waited on in his palace by women, young girls, boys, and eunuchs, ſuch attendants durſt not tell tales; but, according to report, in his camp his reſtleſſneſs was apparent. Starting from his reveries, he was heard to call upon thoſe he had murdered, and ſuddenly waking, he would ſometimes aſk for ſome perſons whom he had murdered the day before. If anſwered—"He is dead!" He would reply—"Who killed him?" Perſonal ſafety required the anſwer ſhould be—

"We do not know, but we ſuppoſe God killed "him!"

It was affirm'd he us'd often to call on his favourite

Hermuda, when walking alone, and when he ſuppoſed he could not be overheard. This Hermuda came a boy into his army, where being noticed, the Emperor gave him a horſe: as he grew up, he became a jocular pleaſant fellow, and the Emperor indulged his familiarities ſo far that he was allow'd to enter the garden, when Iſhmael was with his women; a liberty no man before, or ſince, ever durſt take: he had the title of Baſhaw of the Baſhaws, and the Emperor uſed paſſionately to tell him he never cou'd be really angry with him, and that to kill him was a thing impoſſible!

It is indeed ſuppoſed he did not deſign his death; it was but the conſequence of beating him with the butt end of his lance ſo ſeverely that he died the next day of his bruiſes. The Emperor expreſs'd much ſorrow, confeſs'd he repented of what he had done, ſent him and his phyſician a bag of money, and entreated him to live.

The common habits and appearance of Iſhmael were oppoſite to thoſe ideas Europeans entertain of Imperial dignity.

On the firſt audience of St. Olon, this Emperor was ſeated on the threſhold of the gate of his Alcuſſave, or palace, on a mat, without a carpet, with ſome Alcaids, ſitting upon the bare ground, around him, who were without ſhoes; he had a dirty, ſnuffy handkerchief over his face, and his legs and arms were bare.

As an additional mark of his character, it may be added, his puniſhments were as capricious, as they were cruel. He ſometimes ſent for the head of an Alcaide, at others, the meſſenger was to ſpit in his face, give him a box on the ear, or call him a cuckold.

To repeat the ſeparate iniquity of this monſter, wou'd only tire the reader, and offer in detail the various cruelties that ſtain the leaf of Engliſh and Roman hiſtory. The illation however is important!—When power is conſigned to the hands of an individual in

greater

greater proportion than is abſolutely neceſſary for the welfare, and intereſt of thoſe who are to be governed, the exceſſive indulgence will be painfully reflected on the donors !

IRELAND.

'TIS impoſſible to inhabit any part of this diſtracted country without the deepeſt concern for the iſſue of thoſe oppos'd ſentiments that now agitate its ſociety !

Of all diſſenſions, thoſe excited by religious difference are moſt to be apprehended. Religious wars blaze with uncommon fury, and nothing ſhort of human extinction can ſatiate the wrathful combatants.—Each party avowedly takes the field in the cauſe of God, and the more violent their perſecution, the more ſtrongly do they, (in ſuppoſition) recommend themſelves to the favour of heaven ; miſtaken principle goads them to murderous deeds, and the ſpoliation of human blood is eſteemed an acceptable ſacrifice to the meek-ey'd God of Mercy.

Partiality accuſes the Proteſtant with ſyſtematic perſecution, and the Catholic returns the charge with undiminiſhed acrimony—but in truth, either ſide offended appears dreadfully vindictive, and the friend to benevolence dreads nothing more than a breach between thoſe adverſe religions.

The duty of miniſters calls at this inſtant for violent exertion ; the fatal effects of former errors ſhou'd be demonſtrated, and the minds of their flock impreſs'd with the wretched coercion formerly employed to puniſh

niſh thoſe they cannot perſuade. Heretic, and Diſbeliever, are terms, literally importing, no more than a diſſenter from the eſtabliſhed opinions of the ſect to which we belong—a right that every being ſhould enjoy with ſecurity to his life, and property. There is nothing criminal in hereticiſm, on the contrary, 'tis a juſtice every man owes himſelf, to ſeek his own ſalvation in that mode moſt ſatisfactory to his perſonal feelings, provided he attempts not to controul, or diſturb the various worſhip of thoſe who maintain diverſe tenets.

From the foundation on which I ground my ſpeculations, 'tis with confidence declared that the religious difference of Ireland may be dreaded; whilſt privileges, and immunities are attached to the Proteſtant profeſſors, the Catholics will feel the injuſtice; and when opportunity offers, who can be ſurprized if they endeavour to recover their loſt conſequence, and reeſtabliſh themſelves in every indulgence a government can beſtow, to whoſe expences, and in whoſe dangers they bear an equal part, and are equal ſufferers?

Equity forbid that I ſhould prohibit or diſcountenance the noble ſtruggle of oppreſſion labouring to throw off the galling load—No, I only dread the horrors of religious perſecution.

I take part with neither, I only fear the furious reſentment of religious difference.

The proteſtant days of Laud were ſtained with hideous enormity. The caſe of Leighton was extraordinary.

" Dr. Leighton was ſet at liberty about this time, " and his fine of ten thouſand pounds remitted.— " When his petition was read, it drew tears from the " whole audience; his caſe was truly tragical!

" He was apprehended coming from ſermon on " the 7th of February, by a warrant from the

" high

" high commiſſion, and dragged along the ſtreets
" with bills and ſtaves to London-houſe: he was im-
" priſoned in Newgate, and clapt in irons, confin'd
" in a loathſome and dark dungeon, full of rats and
" mice, and deſtitute of light, except what came from
" the roof, from whence the ſnow and the rain beat
" upon him; he was allowed no bedding, nor any
" place to make a fire, except the ruins of an old
" ſmoaky chimney. In this woeful dungeon, he
" was ſhut up for fifteen weeks, and no perſon per-
" mitted to come near him, 'till at length his wife
" was admitted with much difficulty.

" Upon the fourth day after his commitment, the
" purſuivant, with a mighty rabble of the biſhop's
" creatures, came to his houſe, to ſearch, as they
" pretended, for Jeſuit books, and uſed his wife in a
" moſt inhuman and barbarous manner; they rifled
" every perſon and every place in the houſe, and held
" a piſtol to the breaſt of a child only five years old,
" threatning to kill the infant if it did not diſcover
" the books they pretended were in the houſe: they
" plundered his houſe, and carried off all his wearing
" apparel, and houſehold furniture.

" At the end of fifteen weeks he was ſerved with a
" ſubpœna, on an information laid againſt him by
" Mr. Attorney General Heath, who uſed him in
" the moſt barbarous, and cruel manner. He was at
" this time ſick, and in the opinion of his phyſicians
" poiſoned, becauſe all the hair came from his ſkin;
" yet in the very height of this ſickneſs, the cruel
" ſentence was executed upon him, which had been
" paſs'd in the year 1630.

" He received thirty-ſix ſtripes on his back with a
" triple cord, then ſtood in the pillory near two hours
" in the froſt and ſnow; then he was branded on the
" face, his noſe ſlit, and his ears cut off, then confin'd
" for eight years.

" The

" The reader may conceive that Leighton muſt " have been guilty of ſome very atrocious wicked- " neſs, when he conſiders the puniſhment inflicted " on him; how will he be fill'd with aſtoniſhment " to hear that this man had done no more than aſſerted " that the New Teſtament gave no proof of there " ever being any dioceſan biſhops under the goſpel."

Laud was ſo tenacious of the jure divino of his epiſcopal juriſdiction, that he thought no puniſhment too ſevere for thoſe who would not implicitly aſſent to the dictates of the ghoſtly fathers of the church.

Every honeſt man muſt renounce Chriſtianity that moment he is perſuaded that it produces ſuch effects upon the human mind; for it is impoſſible to conceive that the Almighty could ever give a revelation to men to make them cruel, barbarous and unmerciful.

The practice of the biſhops at this time proclaimed in the loudeſt manner, that whatever their profeſſion was, that they did not believe the goſpel. Every ſpecies of religion where cruelty prevails, muſt be falſe and ſpurious; and there is not a better proof that a religion is not from God, than that of its breathing cruelty againſt mankind.

The barbarous behaviour of Laud towards thoſe, who could not in conſcience aſſent to his epiſcopal authority, will cauſe all generous minds to rank him among the moſt wicked of mankind. Perſons who live at a diſtance from ſuch a ſavage age muſt certainly think it was a ſtrange method of enlightening men's conſciences, to ſlit their noſe, and cut off their ears: ſuch violence might well make men ſay what they never thought, but could never perſuade their minds of the orthodoxy of any opinion.

If we examine the hiſtory of this celebrated churchman, we ſhall diſcover the tyranny of a viſionary bigot. In power he was intolerable, in affliction peeviſh,

viſh, a credulous prieſt, a deſpotic biſhop, an arbitrary miniſter. No archbiſhop of Canterbury, even in the times of popery, exceeded his pomp or ſuperſtition: his mind was callous by habitual ſeverity, and no inſtance can be given of his feeling for diſtreſs, or ſhewing mercy to thoſe who had offended him.

This character is not ſingular in the annals of proteſtant eccleſiaſtics! Power is never ſo miſplaced as in the hands of a prieſt.

If the catholics dwell upon the immoral, or unreverend character of proteſtant miniſters, the cruelties of the Romans may be brought into the light of day for recrimination and contempt.

I will relate, paucis verbis, one of the machinations of religious cruelty.

" When the king was in Scotland the news came " of a dreadful maſſacre in Ireland. The cruelties " committed by the papiſts on this occaſion, are " ſhocking to the laſt degree; the whole fund of lan- " guage is not able to expreſs the barbarity of their " proceedings.

" The author of a breviate of the cruelties of the " rebels in Ireland relates, that many thouſands of " Engliſh and Scotch proteſtants were driven into " lakes and rivers, and were drowned; multitudes " were ſhut up in thatched houſes, and were burnt to " death, their enemies all the while triumphing and " rejoicing in the acuteneſs of their ſufferings, crying " out "how ſweetly they fry;" thouſands were " butchered after quarter was given to them; ſome " had their bellies ripp'd up, and their guts tied " to a tree; and were forced round till they were all " drawn out of their bodies; the children of tender " mothers had their brains daſh'd out before their " eyes; and others big with child, had their bellies " ript up, and their infants taken out of their bodies " alive, and moſt barbarouſly deſtroyed: women were

" forced

" forc'd to hang their huſbands, and afterwards were
" themſelves hew'd to pieces; young women were
" ſtripp'd naked, and forc'd in that manner to lead
" their aged parents to execution; afterwards they
" themſelves were uſed in a beaſtly manner, and
" then ſuffered the ſame fate. Some proteſtants,
" were forced to go to maſs, and profeſs their
" belief of tranſubſtantiation and the pope's ſupre-
" macy, and then they were barbaroully murder'd,
" their enemies triumphing and ſaying, they wou'd
" kill them while they were in the right faith, leſt
" they ſhould again turn heretics: ſome were put
" into the ground with only their heads above, and
" ſuffer'd to languiſh to death with hunger and pain;
" others were left half murder'd in agony and torture,
" begging their enemies to diſpatch them, which
" was a favour not to be granted, till they had pin'd
" away ſome days in their agonies: if any begged the
" favour to make any prayers to God in behalf of
" their ſouls, they were told to bequeath their ſouls
" to the devil, and were inſtantly ſlaughter'd: great
" numbers were driven upon the ice till it broke, and
" ſuffered to die of cold and hunger."

Theſe are but a few ſamples of the cruelties which were uſed on this occaſion, by the members of a church which ſtiles herſelf the only true catholic church, and under the direction of ſpiritual guides, who pretend to have power to forgive ſins of all ſorts.

Oh ye prieſts! what have ye to anſwer for? What maxim of the goſpel teacheth you that murder is meritorious, and the moſt ſavage barbarity acceptable to the Almighty?

ENGLAND.

IGNORANCE is, and ever will be fatal to ſociety! Its effects are even beyond the reach of laws; whilſt the ſuicide can raiſe the fatal ſteel to the vitals of his own exiſtence, what power have the ordinances of legiſlation to prevent the loſs of a ſocial member, whoſe individual functions can be diſcharg'd by no ſucceſſor; whoſe loſs conſequently leaves ſome irreconcileable mourner.

We are told from high authority to reverence the laws, beyond any other particular in ſociety! This advice is ſurely imperfect, for whilſt there is a remedial poſſeſſion that ſupplies even the defects of theſe boaſted laws, that ſhou'd, doubtleſs, be the anxious object of human attainment; I mean knowledge.

The majority of ſuicides leave the world convinc'd of their right to deſert the poſt at pleaſure; but the enlightened citizen knows himſelf a centinel, whoſe duty well perform'd, may contribute to the welfare of ſociety, and that the office ought never to be thrown up, whilſt a ſingle claim remains undiſcharged. Now, as it's impoſſible to live in ſociety independent of that ſociety, the relative duties are in continual demand.

England and Geneva have given horrid proof of addiction to this vice. Various cauſes have been aſcrib'd as producing this fatal relinquiſhment of life. The atmoſphere, ſea-coal, &c. have been ſaddled with part of the culpability, but defective education is the more probable cauſe of the general propenſity to ſuiciſm that prevails in various countries; particular caſes have particular origins, but the following is the moſt extraordinary

traordinary proof of capricious conduct that the annals of any kingdom can exhibit.

Some years ago a Frenchman kill'd himſelf, but was ſo far from gaining any honour by the action that before he expired, he had the mortification to ſee himſelf treated with the utmoſt contempt.

Nothing elſe wou'd ſerve Monſieur, but he muſt imitate the brave Engliſh. Whenever he heard of any man who had cut his throat, he felt a ſecret emulation in his breaſt, exciting him to follow ſo glorious an example.

" You ſhall ſee," ſaid he to his family, " one of " theſe days ſomething that will ſurpriſe you. I ſhall " convince the world, that the French are as brave " fellows as the Engliſh. Yes, yes, this taſk I dare " undertake."

As he expreſſed himſelf in ſuch general terms, his friends could not divine what he would be at.

After ſome further deliberation, he at laſt reſolved to eſtabliſh the credit of the French nation, which he imagin'd deeply ſtained by their want of courage to kill themſelves. Accordingly one day when he was left alone, he took up his razor, and attempted to cut his throat; but not having courage to go through the work, he only gave himſelf a deep gaſh. Frighten'd to ſee the blood ſtreaming from the wound, he call'd in the neighbours to aſſiſt him; among the reſt ſome Engliſhmen came running in; but they no ſooner ſaw how the matter ſtood, than immediately they began to inſult the poor wretch.

" Theſe French dogs," ſaid they, " muſt needs " be aping us, though they hav'nt courage to " cut a throat handſomely. Look you there, the " cowardly ſcoundrel! he has not cut deep enough " by half an inch."

While the Engliſh were going on with theſe fine reflections, the Frenchman died with the loſs of blood,

blood, but without attaining that honour for his country that he desir'd.

CADIZ.

"Small is the triumph o'er the timid hare."

ALMOST every country has a species of savagism mix'd with its diversions. The disgust of humanity has been often express'd at these barbarous exercises, but ere the friendly hand of reformation banishes the sanguinary pursuits, the refinement now monopoliz'd by individuals, must become a general possession.

'Tis not sufficient that we exercise the social feelings and benevolence towards our fellows; the regard should be extended to the circle of animated nature. Wherever there is sensibility existing, the laws of justice should operate, and unnecessary infliction of pain can never be impos'd without a gross violation of those very laws which protect the lives of human beings.

An account from Lisbon informs us, that in November 1795, the court of Portugal were calm spectators of an entertainment where blood was spilt on the stain'd area, and a desperate individual sacrificed his existence to amuse the royal Portuguese. Yet this is a period renown'd for the nicer distinctions, and commiserative feelings that ornament our nature!— And the princes of Brazile are Christians too!

When I perused the account, my old detestation recurr'd, and the words of Twiss were fresh in memory.

"Those

" Thoſe which I ſaw are term'd regocijos de " toros, Bull feaſtings."

In Port St. Mary there are annually ten, in Cadiz twelve, in Granada four, and in Madrid and Aranjuez each ſix.

The amphitheatre of Port St. Mary, as well as that of Cadiz is entirely built of wood; their dimenſions about 200 feet in diameter. At four in the afternoon I ſecured one of the beſt places for which I paid three ſhillings. The amphitheatre was ſoon filled, the boxes with ladies and gentlemen full dreſs'd, and the benches underneath with the mob.

If women acted conſiſtently, it were to be wondered at, how thoſe who would either faint, or feign to faint at the ſight of a frog, or a ſpider, can delight in ſpectacles ſo barbarous as theſe are, where they are ſure of ſeeing ſuch cruelties exhibited; but as they do not act conſiſtently, the wonder ceaſes.

The Governor having ſeated himſelf in his box, the men who were to fight the bulls made him their obeiſance; the area was then clear'd of the mob, by a company of ſoldiers, who plac'd themſelves juſt within the rails, which are breaſt high.

Ten bulls, (which is the fix'd number) were to be kill'd. Three picadores * on horſeback, four vanderilleros † on foot, and three matadores were to encounter the animals. Theſe are all butchers, cattle drivers, &c. trained up from their youth to, and who gain their livelihood by this profeſſion. Seventy or eighty horſes are kept in readineſs in an adjacent ſtable—the ſaddles have a high peak before and behind, without which it would be impoſſible to ſit on the horſes, which are with great difficulty made to face the bull; ſome-

* Picadores, or jockeys.
† Vanderilleros, or flag bearers.

times they tremble with terror, rear up, kick, and are ungovernable ; they are then obliged to tie a handkerchief over their eyes, eſpecially thoſe which have been wounded in ſome former combat. Their riders wear a kind of breeches and boots made of thick buff leather, more impenetrable than even the *bottes fortes* of the French poſtillions, but ſupple, theſe are to prevent the bulls horns from goring the man ſo eaſily as they might otherwiſe do ; ſtrong ſpurs are faſtened to their heels.

They are dreſs'd in a waiſtcoat and ſhort cloak, a broad brimm'd hat on their heads, tied by a ribbon under their chins ; their left hand manages the reins, and in the right they have a lance as thick as the wriſt, and ten feet long, arm'd with a broad iron blade of a foot in length, but which is, by a thong twiſted round it, prevented from entering more than a hand's breadth into the bull's body.

The footmen wear light jackets, and a long cloak ; they have each a ſmall dart in their hands, with a barbed point ; the dart is ornamented with cut paper, like fly traps ; there are baſkets full of theſe darts behind the baluſtrades, as the men frequently uſe half a dozen a piece to each bull, which, when dead, is dragg'd away with all the darts ſticking in its body.

The matadores are habited in the ſame manner as the laſt mentioned, and likewiſe amuſe themſelves by ſtriking darts into the bull.

Every thing being ready, the bulls remain'd to be driven acroſs the area from the ſtables where they were, to a ſmaller ſtable behind the amphitheatre, where each was to be kept apart. The firſt ſtable was not far from the amphitheatre, and a wall of boards ſix feet high was put up the whole way the bulls were to paſs. At a quarter paſt four the ten bulls were let into the area, in order to be put into the ſtables at the oppoſite door ; a man on foot led a tame ox, which had been

bred

bred with the bulls before to decoy them into theſe; they follow'd the ox very quietly, but they do not always do ſo.

The three horſemen plac'd themſelves at ſome diſtance, one on each ſide of, and the other oppoſite to the door at which the bull was to enter; a trumpet was then ſounded as a ſignal to let a bull in, and the man who open'd the door got immediately behind it.

During this laſt quarter of an hour the bulls had been teaſed by pricking them on the back; that is done by perſons placed on the ceiling of the ſtables, which was low, and conſiſted of only a plank laid here and there, and between thoſe planks was ſpace enough to uſe any inſtrument for that purpoſe.

The bulls were diſtinguiſhed by a ſmall knot of ribbon fix'd to their ſhoulders, the different colours of which ſhew where they were bred, which is known by the advertiſements.

The bull made at the firſt horſeman, who received it on the point of the ſpear, held in the middle tight to his ſide, and paſſing under his arm pit, which making a wide gaſh in the bull's ſhoulder, occaſioned it to draw back, the blood running in torrents; the force with which the bull ran at the man was ſo great, that the ſhock had nearly overſet him and his horſe. It was then another man's turn to wound the bull, as only one is to cope with it at a time. They are never allow'd to attack the bull, but muſt wait the animal's approach. The bull trotted into the middle of the area, and ſtared about frighted by the clapping and hallooing of the multitude; the man on horſeback always facing the beaſt, and turning when it turn'd; it then ran at the horſe, and got another wound on the breaſt, and a third from the next horſeman it attack'd; it was now become mad with pain, the blood iſſuing from its mouth in ſtreams, and faintneſs made it ſtagger, its eyes flaſh'd fury, it paw'd up the ground, and laſh'd its ſides with its tail: the breath was impetuouſly

diſ-

diſcharg'd like ſmoke from its noſtrils, ſo that its head appear'd as if in a miſt. A trumpet then ſounded, which was a ſignal for the horſemen to retire, and the men on foot began their attack, ſtriking barb'd darts into every part of its body; the torture they inflicted made the bull leap from the ground, and ran furiouſly at one of the men who jump'd aſide; the bull then turn'd to another man, who had juſt ſtuck a dart into his back, this man took to his heels, and leap'd over the rails where he was ſafe: in this manner all the men continued tormenting the bull who could ſcarce ſtand through loſs of blood. The trumpet then ſounded again, upon which the matador appear'd with a cloak extended on a ſhort ſtick in his left hand, and in his right a two edg'd ſword, the blade of which was flat, four inches broad, and a yard long; he ſtood ſtill, and at the moment the bull in the agonies of deſpair and death made at him, he plung'd the ſword into the ſpine behind the beaſt's horns, which inſtantly caus'd its death!

If the matador miſſes his aim, and cannot defend himſelf with his cloak, he loſes his life, as the bull exerts all its remaining ſtrength with an inconceivable fury.

When the matador ſucceeds in killing the bull by a ſingle thruſt, the populace throw money to him. I ſaw a Spaniſh nobleman fling a gold piece, worth 3l. 6s. 8d. into the area on one of theſe occaſions.

The dead bull is immediately dragged out of the area by three horſes on full gallop, whoſe traces are faſten'd to its horns.

A quarter of an hour was now elaps'd, which is the time allow'd for the murder of each bull; five minutes to the horſemen, five to the footmen, and five to the ſlayer.

Another bull was then let in, this was the moſt furious of any I ever ſaw. The horſeman miſs'd his aim,

and the animal thruſt his horns into the horſe's belly, making the bowels hang out; the horſe became ungovernable, ſo that the man was obliged to diſmount, and abandon it to the bull, who purſued it round the area, 'till at laſt the horſe fell, and expir'd. Four other horſes were ſucceſſively kill'd by this bull, which till then, had only receiv'd ſlight wounds, though one of the horſes had kick'd its jaw to pieces. One of the horſemen broke his ſpear in the bull's neck, and horſe and rider fell to the ground; the rider broke his leg, and was carried off. The footmen then fell to work again, and afterwards the matador put an end to the life of this valiant animal, whoſe ſtrength and courage were unable to ſave it.

The third bull kill'd two horſes goring them under the belly, ſo that the inteſtines hung trailing on the ground.

The ſeventh bull likewiſe kill'd three horſes.

In this manner were ten bulls maſſacred, and the whole concluded in two hours and a half. The bulls fleſh was immediately ſold to the populace at ten quarto's per pound.*

When the laſt bull had been ſufficiently wounded by the horſemen, the mob were allow'd to enter the area; they attack'd the bull on all ſides, and kill'd it with their knives and daggers!

The foot combatants are not expos'd to much danger; their ſecurity depends upon their cloaks, which they fling on the bull's head when purſued by it, and by that means evade the animal, which always ſhuts its eyes before it puſhes. Much of their ſafety is likewiſe owing to their number, becauſe when the bull runs at one man, another attacks it behind, and makes it turn. Some of theſe fellows will wait the bull's

* About three pence of Engliſh money.

coming,

coming, and then purpoſely fall flat down, when the beaſt runs over them, and ſpends its fury in the air. Some caſt their hats on the ground, which diverts the bull from its purſuit.

Some bulls will not fight at all, but of thoſe which do, each has its peculiar manner. I afterwards ſaw ſeveral of the former; the populace cried out "Los "perros, los perros," upon which three bull dogs were let looſe, and in a moment ſeiz'd the bull by the noſtrils; they pinn'd it to the ground, and then the matador kill'd it, by ſtriking a ſmall dagger into the ſpine behind the horns; the dogs could not be forc'd to quit their holds, tho' the bull was dead. Theſe dogs are of the breed of thoſe which the Spaniards carried with them when they conquer'd America, and by means of which they ſo barbarouſly caus'd the natives to be torn to pieces.

The bull ſkins are generally pierc'd with ſo many holes, or wounds, that they may be compar'd to ſieves. Sometimes a bull leaps over the rails among the people, but this unwelcome viſitor is ſoon kill'd, being entangled between the benches.

The bulls ſometimes halt, and ſmell at the blood which flows on the ground, and often when they have advanc'd half way in their career they ſtop ſhort, and ſurvey the man on horſeback calmly, whereupon they ſeem to collect their courage, and their fury redoubles.

According to Spaniſh hiſtorians the firſt bull-fight was exhibited in Spain in the year 1,100.

OPORTO.

" Encreaſe and multiply."

OF all the ridiculous modes of recommending man to his Maker, ſurely the moſt extraordinary is that, ſtampt with a groſs and detrimental violation of the Deity's chief command, " Encreaſe, and multi- " ply." The men who arrogate to themſelves a char- ter'd preſcription, are the firſt to violate an ordinance of that very God, the expounders of whoſe law they profeſs to be.

The abſurdities, cruelties, and folly practiſed by Romiſh prieſts have long been proverbial with clear ſighted philoſophers, who penetrate the myſterious web of deluſion, or fanatical credulity.

The monks of Cintra are bound by a vow of pro- feſſional humility and obedience never to lift their eyes from the earth, and the Catholic clergy are enjoin'd celibacy!—What madneſs to ſuppoſe the feelings of nature can be ſuppreſs'd, in compliance with a ſenſe- leſs vow, or if the ſenſibility of man could be extin- guiſhed, that the Almighty would view the being with any favourable regard for counteracting the ſentiments he implanted in human organization.

When man pretends to an exalted abſtinence incon- ſiſtent with his phyſical ſtructure, he is either a hypo- crite, or a fool.

" After paying our court to this prince of the church, " we returned to the canon's to ſupper, where every " thing was ſet out in profuſion, and, what moſt ſur-

" priz'd

" priz'd us, a very fine young woman grac'd the head " of the table, her name was Donna Maria Thereſa.

" She is of my own making, gentlemen," ſaid the honeſt canon, " What is your opinion of her?"

We could not refrain paying compliments on the appearance of a perſon who ſeem'd ſo richly to deſerve them.

" It's true I was never married," ſaid the good old fellow laughing, " becauſe I durſt not, or if I had, " I ſhou'd have loſt a ſubſtantial benefice, ſed 'Homo " ſum, et nihil humani, a me alienum puto.' I am " oblig'd to call her my niece here, among theſe hy- " pocritical people, and ſhe has four brothers, all ſtout " young fellows; three of them are now abroad " ſerving their country, and I intend renouncing my " ſtall in favour of the fourth."

Here the Conſul obſerv'd to the canon, that he was perſuaded he had no occaſion to apologize to the company preſent, for producing creditable and uſeful ſubjects to the ſtate, which was he thought the duty of every good citizen, notwithſtanding the newly invented eccleſiaſtical rules to the contrary.

Ah the madmen of the Council of Trent! When our Archbiſhop, at the time they were about making the decree for the celibacy of the prieſts, that leave ſhou'd be granted for the clergy of his dioceſe to marry, it was refus'd. " I call God to witneſs," ſaid that reſpectable prelate, " that you, and not I, ſhall " be anſwerable henceforward for that long liſt of " procur'd abortions of infanticides, and other abo- " minable crimes, which celibacy will be the cauſe of, " among the eccleſiaſtics of my dioceſe!"—

Lord F——— look'd at the Conſul, and ſaid in Engliſh, that he had never heard a churchman in the country utter ſo much ſterling good ſenſe before!

I was a man my Lord, ſaid the canon, before I was a prieſt, and I inſiſt on it, that every duty and obſer-

vance impos'd upon us as churchmen, but incompatible with our characters as men, is a grievance, and an abſurdity, and I thank God for it, without any foundation and authority, either in the ſcriptures, or tradition. I will freely confeſs one thing more to you, gentlemen, continued the ſenſible prieſt, before I was a father, I was neither ſo good a man, nor ſo good a ſubject as I have been ſince; I neither lov'd ſociety ſo well, nor took ſuch a lively intereſt in its happineſs; I was a poor ſolitary inſulated being, and I find myſelf become much more humane, ſympathizing and compaſſionate, ſince I have felt the ſweet overflowings of paternal affection, ſo delightfully employed in the education of my boys, and in teaching the girl before you, the true principles of a moral agent.

By this time the young lady was in tears, and the Conſul who had known her from her infancy, aſk'd in his familiar way, what was the matter?

She anſwer'd, ſobbing, that ſhe conſider'd herſelf as the moſt fortunate, and at the ſame time, the moſt ill fated of her ſex; that it was impoſſible for any heart to be more thoroughly impreſs'd than hers was, with a ſenſe of the obligations ſhe ow'd her father! but Sir, added ſhe, it grieves me to the ſoul, that I cannot publicly declare to the world, that he is my father, that I adore the goodneſs and generoſity of the man; and that all thoſe ſtrong ſenſations of filial gratitude with which I feel my heart daily more and more inflam'd, muſt be for ever ſtifled and ſuppreſs'd.

I look'd about, and ſaw the tear of paternal affection ſwelling in the old man's eye, and I cou'd with the utmoſt difficulty reſtrain my own. It was a ſcene truly affecting!

ARRAGON.

AFTER Monſieur de Segal excommunicated the fathers of the inquiſition, he ordered his ſecretary to open the priſon doors; 400 priſoners that day got their libe y: among them were found 60 well-dreſſed women, who formed the ſeraglio of the three inquiſitors. This diſcovery, ſo dangerous to the Holy Tribunal, was in ſome meaſure prevented by the archbiſhop, who deſired the French officer to ſend the females to his palace to be taken care of. The governor anſwered, he would be willing to aſſiſt his grace in any thing he could; but as to the young women, it was not in his power, the officers having hurried them away. Travelling in France ſome time after at Rochfort, I met with one of thoſe women who had been brought there by the ſon of the maſter of the inn, formerly a lieutenant in the Spaniſh ſervice, who had married her. She gave the following account of her confinement.

" I went once with my mother to viſit the Counteſs of ——— and there met Don Francis Torrejon her confeſſor, and ſecond inquiſitor of the Holy Office; he aſked my name, who was my confeſſor, &c. he careſſed me, and when he went away ſaid " My dear " child I ſhall remember you till the next time." The very ſame night when we were in bed, the Holy Inquiſitor alarmed us. My father, for fear the maid ſhould not open the door quick enough, went like another Abraham to offer his daughter to the fire of

the Inquiſitor. The officers only gave me time to put on a petticoat and mantle, before they hurried me into a coach. The officers introduced me to an elegant room, a maid immediately entered with refreſhments, then conducted me to a chamber, and locked the door. The fear of death prevented me from ſhutting my eyes; I aroſe at 6 o'clock, half an hour afterwards Mary brought me on a ſilver plate, two cups of chocolate and a biſcuit. Well Mary, ſaid I, can you give me any account of the reaſons of my being here? Not yet madam, ſaid ſhe, have a little patience. With this anſwer ſhe left me, and an hour after returned with the moſt elegant apparel for my uſe, but my greateſt ſurpriſe was to ſee a gold ſnuff-box, with the picture of Don Franciſco Torrejon in it. This explained the meaning of my confinement. I conſidered with myſelf, to refuſe the preſent would occaſion my immediate death, and to accept it was giving too great encouragement againſt my honour. While I was muſing, Mary adviſed me to accept all his preſents; conſider, ſaid ſhe, if you do not comply with every thing he wiſhes, your ſituation will be fatal. I bid Mary give what anſwer ſhe thought fit. She was glad at my ſubmiſſion, and flew to give Franciſco an account of it. In a few minutes ſhe returned with great joy to tell me, that his lordſhip would honour me with his company at ſupper. At ſeven in the evening Don Franciſco came, in his night gown and cap; not with the gravity of an inquiſitor, but with the gaiety of a ſoldier. He ſaluted me with great reſpect, and told me at the ſame time, that his coming to ſee me was only to ſhew the value he had for my family, and to tell me, that ſome of my lovers had ruined me for ever, having accuſed me in matters of religion, that the informations were taken, and the ſentence pronounced againſt me, to

" be

" be burnt alive in a dry pan, with a gradual fire," but that he out of pity, and love to my family, had ſtopp'd the execution of it. Each of theſe words was a mortal ſtroke to my heart; I threw myſelf at his feet, and ſaid, "Ah, Seignor, have you ſtopped " the execution for ever!"

" It only belongs to you to ſtop or not," ſaid he, and with this he wiſh'd me a good night.

As ſoon as he went away, I fell a crying. Mary aſked me, what ſo much affected me? " Ah, good " girl," ſaid I, " pray tell me what is the meaning of " the dry pan, and gradual fire." After exacting a promiſe of ſecrecy, Mary taking me down ſtairs, ſhe brought me into a large room, with a thick iron door, and within it was an oven burning at that time, and a large braſs pan upon it, with a cover of the ſame, and a lock to it. In the next room there was a great wheel covered on both ſides with thick boards, and opening a little window in the center of it, ſhe deſired me to look with a candle on the inſide of it; there I ſaw all the circumference of the wheel was ſet with ſharp razors: after this ſhe ſhew'd me a pit full of ſerpents, and toads. " Now my good miſtreſs," ſaid ſhe, " I'll tell you the uſe of theſe three things; " The dry pan is for heretics; (thoſe that oppoſe the " holy father's will and pleaſure): they are put naked " alive into the pan, and the cover of it being lock'd " up, the executioner begins to put a ſmall fire in " the oven, and by degrees he augments it, till the body " is conſum'd to aſhes! The ſecond is deſign'd for " thoſe that ſpeak againſt the pope, and the holy fa- " thers; they are put within the wheel, and the little " door being lock'd, the executioner turns the wheel " 'till the perſon is dead! The third is for thoſe who " contemn the images, and refuſe to give due reſpect " and veneration to eccleſiaſtical perſons: for they are " thrown into the pit, and ſo become the food of ſer- " pents and toads. Another day," added ſhe, " I'll

" ſhew you the torments of public ſinners;" but I was in ſo great an agony at what I had ſeen, that I deſired her to ſhew me no more places: ſo we went to my room, and after much perſuaſion, I conſented to dreſs, and viſit Don Franciſco, who was ſtill in bed. He deſired me to ſit down by him, and ordered Mary to bring the chocolate two hours after. When ſhe was withdrawn, he immediately declared his inclination in ſo ardent a manner, that I had neither ſtrength nor power to oppoſe him! Atfer breakfaſt we diſcours'd of various things, but I never anſwered, but when he deſir'd me. At ten o'clock Mary came again, and dreſs'd. We left the eccleſiaſtic in bed, and I was carried into a very delightful apartment, and an invitation to dinner was ſent by ſome young ladies. I dined with near ſixty females, the oldeſt not exceeding twenty-four years of age. After dinner, we went up ſtairs into a long gallery, where we diverted ourſelves with cards, muſic, &c. At eight o'clock Mary rang a bell, and every one retired to their own apartments.

Mary then let me know that the Don waited for me. We ſupped in his apartment, next day I was dreſs'd moſt ſumptuouſly, and the ladies came to my chamber, and wiſhed me joy: ſeveral days were ſpent in this manner, but ſoon after Mary told me that a lady was waiting for me in her own room, and with an air of authority ſhe deſired me to get up. Franciſco ſaying nothing to the contrary, I obey'd, and left him in bed. Mary convey'd me into a lady's room not eight feet long, which was a perfect priſon, and told me this was my room, and this young lady my bed-fellow and companion, then left me.

" What is this, dear lady?" ſaid I. " Is it an " enchanted place or hell upon earth? I have loſt fa- " ther and mother, and what's worſe I have loſt my " honour, and my ſoul together." My new compa-

nion

nion ſeeing me like a mad woman, took me by the hands, and ſaid, "Forbear to cry and grieve, you can "do nothing by ſuch extravagant behaviour, but draw "upon yourſelf a cruel death; your misfortunes and "mine are exactly the ſame. Have patience till we go "to bed, then I will venture to entruſt you with my "ſecrets." When the hour came ſhe began as follows:

"You think your caſe very hard, but I aſſure you, "all the ladies in this houſe have undergone the ſame. "I ſuppoſe Mary has been the chief inſtrument of your "fright, as ſhe has been of ours; and I warrant you "ſhe has ſhewn you ſome horrible places, and that at "the thought of them, you have choſen the ſame way "we did, to redeem yourſelf from death. By what "has happened to us, we know that Don Franciſco "has been your Nero; for the three colours of our "clothes, are the diſtinguiſhing tokens of the three "holy fathers. The red ſilk belongs to Don Fran-"ciſco, the blue to Guerrero, and the green to Ali-"aga; for they always give one of theſe colours to "the ladies they bring into the inquiſition for their "uſe. We are ſtrictly commanded to make all de-"monſtrations of joy, and merriment for three days, "when a young lady firſt comes here, as we did with "you, and as you muſt do with others; but after-"wards we live like priſoners, without ſeeing a liv-"ing ſoul, but the ſix maids, and Mary who is the "houſe-keeper. We dine all of us in the hall three "days in a week. When any of the holy fathers has a "mind for any one of his ſlaves, Mary comes for her "at nine o'clock, and carries her to his apartment; "but as they have ſo many; the turn comes perhaps "but once in a month.

"Some nights Mary leaves the door of our rooms "open, and that's a ſign that one of the fathers has a "mind to come that night, but he comes ſo ſilent,

" that we do not know whether he is our patron or
" not.

" If one of us happens to be with child, ſhe is re-
" moved into a better chamber, and ſhe ſees nobody
" but the maid 'till ſhe is delivered. The child is
" taken away, but we do not know where it is car-
" ried.

" I have been in this houſe ſix years, and was not
" fourteen when the officers took me from my fa-
" ther's houſe: I have had one child here.

" We have at preſent fifty-two young ladies, and
" we loſe every year ſix or eight, but we do not know
" where they are ſent: we always get new in their
" places, and ſometimes I have ſeen here ſeventy-
" three ladies at once. Our continual torment is to
" think that when the holy fathers are tired of one,
" they put her to death; for they never will run the
" hazard of being diſcovered in their villainy. So my
" dear ſiſter have patience, for there is no remedy."

This diſcourſe of Leonora's prevail'd on me to appear outwardly eaſy before Mary. I found every thing as ſhe told me: and in this manner we liv'd together near eighteen months, in which time we loſt eleven ladies, and gain'd nineteen new faces.

After two years had paſs'd, one night Mary came in, and order'd us to follow her down ſtairs, where we found a coach waiting, into which ſhe forc'd us to go, and this we thought the laſt night of our lives. We were carried into another houſe, and put into a worſe room than the former, where we were confin'd above two months, without ſeeing a face that we knew; and in the ſame manner we were remov'd from that houſe to another, where we continued till we were miraculouſly delivered by the French officers.

Thus by accident was I deliver'd from the gloomieſt confinement mortal ever was ſubject to! where

eccleſiaſtic

eccleſiaſtic power tyrannizes over fearful mortals, and vice is cloathed with the name of ſanctity.

Silence and ſecrecy are here ſcrupulouſly obſerv'd, and frequently impos'd. The ſlighteſt remonſtrance devotes the ſufferer to painful torments, and chearfulneſs is only allow'd to further the views of the moſt abominable wretches that ever exiſted, I mean the INQUISITORS.

MADRID.

"Nous ſommes toutes neés egales."

THE ridiculous affectation of high birth, and it's haughty concomitants, have often been deſcanted on by moraliſts! the force of ſatire has not yet extinguiſh'd the falſe flame of vanity, and thouſands at this day, value themſelves on the accidental diſtinctions of fortune. Worth is ſuppos'd hereditary, and filial prodigality often boaſts the virtuous character of a demis'd anceſtry. Fictitious ornaments are ſubſtitutes for real characteriſtics, and the *title* the father juſtly merited for ſuperior patriotiſm, or moral perfection, deſcends to a ſon who is neſcious of their value, or too inactive to diſtinguiſh himſelf by the poſſeſſion of ſuch qualities: yet the decorated ſcion of merit pretends to every prerogative of excellence, and inflated with falſe principles, fondly conceives himſelf of a different and ſuperior nature to thoſe baſtards of chance, who having only ability for their poſſeſſion, and energy for their diſtinction, paſs thro' the apportion'd quantity of time, undiſtinguiſh'd by title or illuſtrious anceſtry.

Every

Every circumſtance that tends to create unneceſſary diſtance between man and man, ſtands forward only to be reprobated; the pomp of pedigree is ſurely foremoſt in the ſwell'd catalogue of ridiculous conceits. We have but two ways of raiſing ourſelves above ſurrounding exiſtence; either by ſuperior wiſdom, or a more rigid obſervation of the ſocial duties. Theſe are perfections at once laudable, and worthy poſſeſſion; but the pride of birth is a mere prejudice that expoſes nobility to deriſion, unleſs they have perſonal perfections to overbalance ſuch contemptible boaſts.

A modern author, with critical acumen, obſerves, "Beſides the criminality of ariſtocracy, it has an injurious effect on the moral and phyſical character of man. Like ſlavery, it debilitates the human faculties; for as the mind, bowed down by ſlavery loſes in ſilence its elaſtic powers, ſo in the contrary extreme, when it is buoyed up by folly, it becomes incapable of exerting them, and dwindles into imbecility; it is impoſſible that a mind, employed upon ribbands, and titles, can ever be great: the childiſhneſs of the objects conſumes the man."

Theſe obſervations have all the force of truth: intellect is debas'd by an eager purſuit of trifles, and the dignity of man is buried in the frippery of the court, and the gewgaws of ſtate; the ariſtocratic are ſlaves to precarious notice, and a rival effectually deſtroys the gaudy bloſſom of their fancied greatneſs.

"The grandees of Spain, notwithſtanding the vanity and haughtineſs which they aſſum'd to themſelves in the preceding reign, were obliged to put up with ſeveral things very ſhocking to their high ſpirits; but the moſt intolerable mortification they met with, was that of Valenzuela's being made a grandee. This man had been page to the Duke

"De

" De L'infantado: upon his maſter's death he found
" himſelf without a protector, and ſo poor that he
" was reduced to live* upon his wits. By the intereſt
" of a monk, he found means to get into a petty
" poſt in the palace. To a handſome perſon he joined
" a lively genius, which he reſolv'd to employ to ad-
" vantage: in that view he ſought acquaintance
" with a German lady. Donna Eugenia was not
" inſenſible to her lover's ſighs, which ſhe recom-
" pens'd with putting him in poſſeſſion of her per-
" ſon. Fortune, who had reſolv'd to elevate Valen-
" zuela, did not ſtop here, but brought him into
" favour with the queen regent, who from poſt to
" poſt, conducted him to the firſt dignity of the
" kingdom, by creating him a grandee of the firſt
" claſs, with the double key."

This promotion thunder-ſtruck all the Spaniſh nobility; their vanity got ſuch a ſhock they had not power to complain; they ſtar'd at one another like perſons mute and ſtupify'd: at laſt by a wonderful effort, they got courage to pronounce theſe words. " Valenzuela, a grandee. O tempora! O mores!"

One of the grandees was ſo ſenſibly touch'd with the affront put upon the whole body of the nobility, that he reſolv'd never to ſee the ſun more, becauſe he did not abſtract his rays when ſo horrid a crime was perpetrating. This lord took bed upon the firſt account of this fatal news, where he continued 'till he died, about ten years afterwards. One morning, when the ſervants came into his apartment, one of them open'd the window, and the grandee aſk'd him very gravely, " †How's the weather?" and the next queſtion was, " ‡ Is my butcher made a grandee?"

* Paſſante & Corte.
† Que haſe el Tiempo?
‡ Mi Carnizaro es Grande?

" No,

" No, my lord," replied the ſervant. " Very well, " ſhut the window," ſaid he. Theſe queſtions were daily repeated till the hour of his death; nothing was able to reconcile him to the ſun, or to mankind!

LISBON.

IN this kingdom of ſuperſtition and bigotry, all conſiderations fall at the altar of religious hypocriſy and credulous zeal.

Some thieves having lately broken into a country church about four leagues from this, and rummaging about in the dark for plate, and other plunder among the altars, they happen'd to overturn, or break open a pix which contain'd ſeveral conſecrated wafers; theſe were found next morning ſtrew'd about the ground near the altar, and ſome of them were miſſing, which was reckon'd a ſtill greater misfortune. When theſe circumſtances were reported to the queen, they threw her into the deepeſt affliction; ſhe ſhut herſelf up, and was inviſible for three days, after which ſhe ſaid, that all the misfortunes of her late father's reign, and the judgment with which God had viſited him, ſuch as earthquakes, the expulſion of the Jeſuits, and the war which follow'd, were altogether nothing, when compar'd to the grievous inſult which had been offer'd to the body of our bleſſed Saviour himſelf, and which it became her duty to apologize for, after the moſt ſignal manner poſſible; and after holding a conſultation with the graveſt and moſt orthodox divines, the whole court were ordered into deep mourning for nine days; at

the

the end of which there was a general proceſſion from one great church to another, in which the queen herſelf and court walk'd in ceremony. This proceſſion was call'd the Diſaggravation, and by performing which they ſeriouſly imagin'd the Deity's wrath was appeas'd, as if there were any connection between the Creator of the univerſe, and a wafer.

How can we reconcile this veneration of trifles with the ridiculous burleſque of their dramatic repreſentations?

The piece I mean to ſpeak of open'd with the creation of the world; here the Padre Eterno deſcends in a cloud, with a great number of lights, and angels about him, and iſſues his orders for the creation of the world: over his head was drawn an equilateral triangle, as an emblem of the Trinity*.

The next ſcene preſents us with the ſerpent tempting Eve to eat the apple, and his infernal majeſty, the prince of darkneſs paſs'd the moſt exaggerated encomiums on her beauty, in order to engage her to eat; which as ſoon as ſhe had done, and had made Adam do the ſame, there came a terrible ſtorm of thunder and lightning, in the midſt of which we have a dance of infernal ſpirits, with the devil in the middle, all in high glee, and congratulating their monarch on the ſucceſs of his ſchemes againſt mankind. The devil was dreſs'd in black with ſcarlet ſtockings, long

* In 1759 a book was printed at Barcelona, in quarto, intituled, "Arte Poetica Eſpannola."

One of the enigmas in this book is the following:

"Qual es el UNO, que es tres,
"Yeſtos tres ſi los contares,
"Aunque ſon NONEs, ſon pares?"

What is the one which is three, and thoſe three if you count them, altho' they are odd are even? The ſolution of this enigma is, God; becauſe in God alone a divine eſſence and three perſons are found, which by being three are call'd odd; and for the equality which they bear to each other, are term'd even.

ruffles,

ruffles, broad frill, lac'd hat with a large feather in it, all of the ſame colour. While they were exceedingly well diverted with their dance, a voice from behind the ſtage, pronounces, in a loud and ſolemn tone the word "Jeſus," on which the whole company of devils ſunk immediately under the ſtage through the trap-doors, from which flames and black ſmoke were ſeen riſing 'till they were ſhut.

As ſoon as the ſcene was ſhifted, the Eternal Father was ſeen deſcending in great wrath. He immediately call'd for Noah, telling him he was ſo provok'd by the wickedneſs of mankind, that he was reſolv'd to drown them all together, and ſaid that he was heartily vex'd that he had taken the trouble of creating ſuch a ſet of ungrateful ſcurvy fellows. But here the piety of Noah interceded in their favour, and, at laſt, it was agreed that Noah ſhould build an ark, according to the directions the Eternal Father gave him; he therefore orders Noah to go to the king's dock-yard in Liſbon, and call John Gonſalves (the name of the preſent maſter-builder here) whom he deſir'd Noah to employ under his own directions, aſſuring him he preferr'd John Gonſalves's method, to thoſe of all their boaſted French and Engliſh builders, (this compliment to the nation produc'd a great clap of approbation from the audience) after which the Eternal Father went up again into heaven, and Noah to build his ark.

Let no ſnarling French critic henceforth cavil with Shakeſpeare for the irregularity of his hiſtorical plays, which only included the ſmall period of twenty or thirty years, which vaniſh into a point, when compar'd to the diſtance of time between the creation and the flood, or between this laſt and the following ſcene of our piece, which conſiſted of a converſation between St. Chriſtopher a giant, our Saviour, and the Devil.

The

The Devil complains grievouſly to the Saint of the irreparable miſchief the coming of Chriſt had done to himſelf, and his kingdom; he ſaid, that he could now ſcarcely put down his foot on any corner of the earth, without meeting with Chriſtians and ſaints. He aſk'd the ſaint what ſort of conſcience his maſter had, that he was for taking all to himſelf, and would leave him nothing, tho' he muſt be ſenſible, it was much more the fear of him, than any love for his antagoniſt, that made ſo many Chriſtians, and deſir'd that the ſaint might introduce him to Chriſt, ſo that they might ſettle the matter in an amicable manner.

Saint Chriſtopher replied, he did not really know where to find Jeſus Chriſt at preſent; but ſaid, he believ'd he was with his father and mother in the city of Heliopolis in Egypt.

The Devil ſaid, he had not time to go ſo far that night, but, that he thought the little boy the ſaint had there with him, very much reſembled Jeſus Chriſt, to the beſt of his remembrance, when he ſaw him once at a diſtance, about ſeven hundred years before, going into the temple of Jeruſalem.

The ſaint aſſur'd him he was not Chriſt, and the little boy himſelf declar'd, that ſo far from it, he was only the ſon of a poor carpenter of Nazareth, who, with the ſweat of his forehead, had much trouble to earn wherewith to buy a couple of pilchards, and a bit of brown bread for himſelf and his mother to eat.

After this St. Chriſtopher and the Devil had a long converſation upon the nature of the Trinity, and this laſt concluded, it was upon the whole ſuch an intricate, contradictory piece of buſineſs, that he confeſs'd he could not comprehend it.

Upon this the Saint very familiarly tells the Devil he muſt be a great blockhead, for that nothing was

more ſelf-evident and intelligible, adding, that he would make it ſo even to him in an inſtant. On this he took up with his left hand the ſkirt of his own habit, and making a fold of a part of it with his right, ſaid, "here is one;" then making another fold, ſaid, "here are two," and making a third, aſked him if that was not three?

The other anſwering in the affirmative, the Saint dropt the three folds, and ſtretch'd out all that part of his garment in one piece between his hands, without any folds, and the Devil after ſuch a palpable demonſtration acknowledg'd that he clearly underſtood the nature of the Trinity.

This matter being diſcuſs'd, the little boy begg'd St. Chriſtopher to carry him on his ſhoulders over a deep and rapid river, running cloſe by them, to which the ſaint conſented.

The Devil caution'd him how he meddled with that little boy, of whom he ſtill had his doubts, as to who he really was.

However the ſaint took him up, but before he got to the middle of the river, he was ready to ſink under the enormous load, at which the Devil laugh'd heartily, and aſk'd him why he wou'd not follow his advice?

The boy ſaid to the Saint, while on his ſhoulders in the river, "If Atlas formerly found the weight of "the poles of this world, a load he cou'd hardly "bear, no wonder, Chriſtopher, that tho' a giant, "you ſhou'd find me much heavier, who am the "Creator not only of this world, but of the ſun, "the moon, and all the planetary ſyſtem."

On the boy's ſaying this, the Saint found himſelf inſtantaneouſly reliev'd, and on ſetting him down on the other ſide, he fell on his knees to worſhip him, and then making the ſign of the croſs over the

water,

water, upon the Devil, the prince of darkneſs immediately vaniſh'd into flame and ſmoke, leaving a ſtrong ſulphureous ſmell behind him.

NAPLES.

WHEN will the reign of folly ceaſe, and reaſon reſume her throne? 'Tis a miſerable PAISAGE to ſee one half of the world triumphing at the expence of the credulity and ignorance of the other moiety! Man's weakneſs is betray'd more in religious concerns, than in other worldly occurrences: in the common affairs of life, his penetration detects error, and all his faculties are allow'd full play, but in religion, (the moſt important object of conſideration,) his judgment is fetter'd, and the dictates of common ſenſe are rejected! Fear benumbs his intellectual organs, and he cannot diſcover truth from impoſition.

'Till this mental panic is remov'd, groſs abſurdities will paſs for divine miracles, and prieſts will fatten on lay credulity!

" Saint Januarius ſuffer'd martyrdom about the " end of the third century: when he was beheaded, " a pious lady of Naples, caught about an ounce of " his blood, which has carefully been preſerv'd in a " bottle ever ſince, without having loſt a ſingle grain " of its weight."

This of itſelf, were it equally demonſtrable, might be conſider'd as a greater miracle than the circumſtance on which the Neapolitans lay the whole ſtreſs, viz. " that the blood which has congeal'd, and ac-

" quir'd

" quir'd a ſolid form by age, is no ſooner brought " near the head of the ſaint, than, as a mark of ve- " neration, it immediately liquifies."

As the divinity of no other religion whatever is any longer attempted to be prov'd by freſh miracles, but all are now truſted to their own internal evidence, and to thoſe wrought at a former period, this miracle of St. Januarius is probably the more admir'd on account of its being the only one, except tranſubſtantiation which ſtill remains in uſe. The latter is unqueſtionably the greater miracle of the two, for to change a wafer into fleſh and blood is more extraordinary than to liquify any ſubſtance whatever: yet I once imagin'd the liquefaction had rather the advantage in this particular; that the change is more obvious to the ſenſes. But I have lately been otherwiſe inſtructed by an ingenious perſon who was formerly a Jeſuit. Some body obſerv'd that it was unfortunate, that the great change operated on the wafer in tranſubſtantiation was not viſible; the perſon above alluded to pronounc'd the miracle to be much greater on that account.

" For, pray Sir," ſaid he, addreſſing himſelf to the objector, " ſuppoſe I ſhould immediately turn " that fowl (pointing to a turkey then ſtalking paſt) " into a woman, would you not think it very extra- " ordinary?"

" Certainly," replied the other.

" Well, Sir, but after the change is actually " made, and the fowl has to all intents and purpoſes " become a woman, if it ſtill retain'd the appear- " ance of a turkey, you muſt acknowledge *that* " would be more extraordinary ſtill. In the ſame " manner, in the celebration of the maſs, the con- " verſion of the wafer into the real body and blood " of Chriſt, is a great miracle, and highly to be " venerated; but after this wonderful change has

" actually

" actually taken place, that the real body of Chriſt
" ſhould, even in the eyes of the ſharpeſt ſighted ſpec-
" tators ſtill retain its original form of a wafer, is a
" great deal more amazing, and ſtupendous."

The head and blood of the ſaint are kept in a kind of preſs with folding doors of ſilver, in the chapel of St. Januarius.

The blood is kept in a ſmall repoſitory by itſelf.

About mid-day, the buſt, incloſing the real head, was brought with great ſolemnity, and plac'd under a kind of portico, open on all ſides, that the different communities which come in proceſſion, may be able to traverſe it, and that the people may have the comfort of beholding the miracle. The proceſſions on that ſolemn day were innumerable; all the ſtreets of Naples were crowded with the various orders of eccleſiaſtics, dreſs'd in their richeſt robes. The monks of each order were muſtered under their own particular banners. But as there are a great many convents, and a great number of monks in each convent; tho' the proceſſion began ſoon after mid-day, the evening was well advanc'd before the laſt of them had paſs'd. Theſe were follow'd by a numerous body of clergy, and an immenſe multitude of people of all ranks headed by the archbiſhop of Naples himſelf, who carried the phial containing the blood of the ſaint.

A magnificent robe of velvet, richly embroider'd, was thrown over the ſhoulders of the buſt: a mitre refulgent with jewels was plac'd on his head. The archbiſhop, with a ſolemn pace, and a look full of awe, and veneration, approach'd, holding forth the ſacred phial, which contain'd the precious lump of blood. He addreſſed the ſaint in the humbleſt manner, fervently praying that he would graciouſly condeſcend to manifeſt his regard to his faithful votaries,

the

the people of Naples, by the uſual token of ordering that lump of his ſacred blood to aſſume its natural and original form. In thoſe prayers he was join'd by the multitude around, particularly by the women; of whom there ſeem'd more than their proportion.

Twenty minutes had already elaps'd, ſince the archbiſhop had been praying with all poſſible eagerneſs, and turning the phial round and round without any effect. An old monk ſtood near the archbiſhop, and was at the utmoſt pains to inſtruct him how to handle, chafe, and rub the phial; he frequently took it into his own hands, but his manœuvres were as ineffectual as thoſe of the archbiſhop.

By this time the people had become exceeding noiſy, the women were quite hoarſe with praying; the monk continued his operations with encreas'd zeal, and the archbiſhop was all over in a profuſe ſweat with vexation.

In whatever light the failure of the miracle might appear to others, it was a very ſerious matter to him; becauſe the people conſider ſuch an event as a proof of the ſaint's diſpleaſure, and a certain indication that ſome dreadful calamity will happen.—This was the firſt opportunity he had of officiating ſince his nomination to the ſee: there was no knowing what fancy might enter into the heads of a ſuperſtitious populace; they might have imagin'd, or his enemies might have inſinuated, that the failure of the miracle proceeded from St. Januarius's diſapprobation of the perſon in whoſe hands it was to have taken place.

I never ſaw more evident marks of vexation, and alarm, than appear'd in the countenance of the right reverend perſonage: this alone wou'd have convinc'd me that they cannot command the liquefaction when they

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